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FOREIGN MISSIONARY,  
OF THE  
PRESBYTERIAN CHURCH.

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# THE FOREIGN MISSIONARY,

CONTAINING

Particular Accounts of the Foreign Missions of the Presbyterian Church, and selected Articles from the Missionary Publications of other Protestant Churches.

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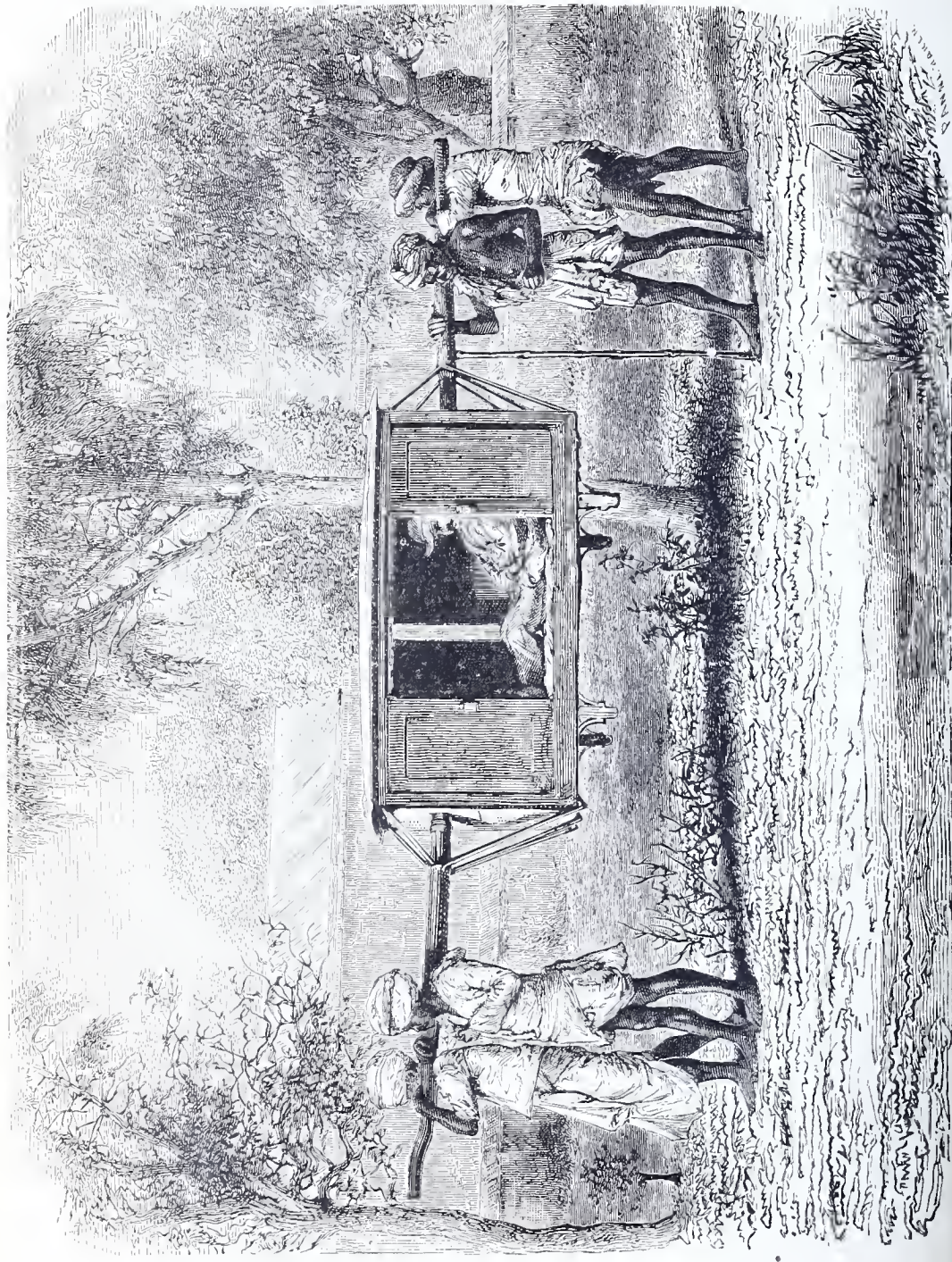
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THE PALANKEEN.



# THE FOREIGN MISSIONARY.

MAY, 1876.

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## THE PALANKEEN.

PERHAPS in no country in the world will such diverse contrivances for locomotion be found as in India. The *rath*, or two-wheeled cart, of Ancient India, is found there to-day, alongside of the splendid establishment just out from England, and between these two may be found every kind of vehicle conceivable—the palankeen; the dooliê; the two-storied cart, swarming with half-naked Hindus and Mohammedans, and drawn by a lean, lazy, camel; the postal van, painted red, on two wheels, and rushing over the highways at the rate of ten miles an hour; the cumbrous bullock-cart, filled with goods for some station in the interior; the *dák-gári*, a palankeen on wheels, to which are fastened a couple of villainous ponies, who go at break-neck speed; the coach of last century, barely hanging together on its leather springs, and filled with rollicking sailors, who are off ship for a day in Calcutta; the *ekka* and *bahli*, nondescript Indian conveyances; the gaily-painted cart of Western India, before which are yoked two small and spirited oxen, who trot with all the ease of horses—these, with the greatest variety of English turnouts, may be found scattered over the country.

Among these the palankeen, familiarly called the *pálki*, holds a favorite place, although the omnibus, the train, and the steam-car are natural enemies to this slower mode of locomotion. The illustration accompanying this article gives a good idea of the *pálki* as it is found in every part of India. It is a light, wooden, box-shaped conveyance, usually painted black, although sometimes in fancy colors, with sliding doors, which may be entirely closed against wind or rain. Inside is placed a rug, or a piece of matting, on which the occupant reclines at length, or sits supported by pillows. There are drawers and other fittings for the reception of books, papers, etc., and sometimes a quantity of luggage is placed upon the roof of the *pálki*. The bearers, who move along at a swinging pace, and who are quite satisfied if they receive their daily pay and a small *bakhshish*, make the transfer of the pole from one shoulder to another, without stopping, and without any inconvenience to the occupant. These bearers, while pursuing their measured step, frequently

amuse themselves with a refrain which is suggestive of the anticipated *bakhshish*. This refrain is somewhat as follows :

" H'm, H'm, behra, chár eíná paísá  
Mem sáhib halkí, sáhib bara bhárf ;  
H'm, h'm, behra," etc.,

which may be interpreted : Yes, yes, bearers, the gentleman is very heavy, while the lady is light, but we shall get our reward, yes, yes.

In many parts of the country, especially among the hills, the *doolie* is used. This is a less elaborate conveyance than the *palki*. As it is intended for greater distances, it is made of very light materials, it being simply a frame, corded together, upon which a mattress is placed, and a roof and curtains of coarse muslin. The whole is supported upon men's shoulders by a bamboo pole passing under the roof and projecting at either end. In the *doolie* there is very little protection from the weather. The writer well remembers leaving the house of a friend in Saharanpur one evening in one of these conveyances. Not heeding the warning of his bearers of an impending storm he pursued his journey. Before a great while he was punished for tauntingly asking his men if they were sugar or salt, for the rain fell in torrents, the water poured into the *doolie* through the poorly-protected roof, and soon pillows and coverings and mattress were soaked through and through, and the drenched traveler could only push on, reaching the railway station at noon the next day.

The palankeen and *doolie* represent the conservatism of the Hindu people, in contrast with the steam-car, which, now found in almost every part of India, tells of Western progress, and foreshadows the time when the fixed systems of the Oriental must give place to a new civilization. One of the most interesting studies in India is that of the two civilizations, aptly symbolized by the slow-moving palankeen, and the rapid steam-car, moving on parallel lines, but with an ever-increasing distance between them, and giving sure indications that ere long the thought and action of the Orientals shall catch the impulse imparted by contact with the thought of the Western world. And all this in the direct ordering of Providence favors the spread of the Gospel. When the first missionaries laboring in connection with our Board went to India, it was a voyage of four or five months to Calcutta, and a journey of from between three and four months, by palankeen, etc., from Calcutta to our stations in the North-west. Now we may leave any of those stations, visit America, and return, within a period of three months. India is covered with a net-work of railways, and the most distant portions of the country can be reached from the seaport towns in a few days. When the writer reached India, there were only a few sections of the railway built between Calcutta and Allahabad, a distance of five hundred miles, and the journey from Bombay to Agra, one thousand miles distant, was accomplished only with great fatigue in bullock carts, or by the more expensive and fatiguing postal van. Now there is a continuous line of rail from Calcutta to Lahore, more than seven hundred miles north-west of

Allahabad, a line from Bombay to Agra, and branch lines running in every direction.

The religious teachers sent from Christian countries, are seeking in every possible way to utilize these more ready means of communication. Just as the British Government at the present day masses its troops at certain stations on the line of the rail, so that they may be thrown, when necessary, into any part of the country, so the missionaries have selected as it were strategic points from which they send out their catechists, Scripture readers, and colporteurs, and, as opportunity offers, they themselves go to such villages as they can reach, with the Gospel, the tract, and the oral proclamation of the truth. But just now the call comes for retrenchment. The wheels of spiritual progress are clogged; the order is given to be less ready to use the opportunities which God in His providence is opening to His Church for the spread of the Gospel. Is the Church of Christ ready to take this backward step? Will it sound a retreat when it might and should advance? Shall the palankeen be substituted for the steam-car, and the Gospel message creep with a snail's pace over the land, when it should run with lightning speed?

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#### THE YOUNG MISSIONARY.

THE Board has felt constrained to discontinue the publication of this monthly for the young. It is endeavoring to reduce expenditures at home as well as abroad, so as to bring the work into closer harmony with its receipts. With the necessity laid upon it for retrenchment, the measure referred to was deemed inevitable. The *Sabbath School Visitor* will give a portion of each issue to the missionary cause, and "*Children's Work for Children*" will reach many of our families, laden with missionary information. As the Board has, however, no control over these issues, it cannot send them to those on the terms they received THE YOUNG MISSIONARY. If any who see this notice have paid for this publication beyond the present month, the sum will be refunded on application to the Treasurer.

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#### DEATH OF MRS. KELLOGG.

WE are sorry to announce the death of Mrs. Kellogg, wife of Rev. S. H. Kellogg, which took place at Allahabad, India, on March 4th. She was sick only about a week, with what appeared to be a malignant malarial fever. She met her end in perfect consciousness, with perfect peace and trust in Christ, unruffled by the faintest shadow of fear, anxiety, or alarm. Almost her very last words were, "Saved entirely, entirely through Christ." She bade her loved ones good-bye, saying, "After a while we shall meet again." Her removal is a great loss to the Mission, as well as to her family. Her heart was in the service of her Master, and she will be greatly missed in her household and in the mission circle.

## MONTHLY CONCERT.

## SIAM.

SIAM is a country about which little has been written. Small in comparison with the two great and powerful empires, lying to the west and the north—India and China—it has but little in itself to attract the traveler, and but little in its past records to stir and fascinate the reader. Trade with it is inconsiderable. It is also somewhat inaccessible, not lying in the usual or popular track of travel, so that few who take the trip “around the world,” think of running up the peninsula from Singapore and then up the Gulf of Siam to Bangkok. For these and other reasons, less is known about Siam than of many smaller countries.

It lies between Burmah and Cambodia, extending from  $4^{\circ}$  to  $22^{\circ}$  north and in its widest portion from  $98^{\circ}$  to  $105^{\circ}$ , east longitude. It is watered by several rivers. Some of these are intersected by canals, which form the great highways of travel. The seasons are two—the wet and the dry. The former ranges from May to November; the latter embraces the remaining portion of the year. March and April are the hottest months; the coolest are November, December, and January. Vegetation in a region so hot and moist is luxurious and fruitful, whilst the land under the rude cultivation bestowed upon it, yields a rich return.

## THE PEOPLE.

In a survey like ours, it is with the people we have to do, as they constitute the great field for missionary effort and moral culture. The Siamese are of Mongolian origin. In the country are many Chinese, who have intermarried with the Siamese, and these two classes form a large portion of the population. Besides these, are Laos, Cambodians, Karens, etc. No census has been taken of the people. The number computed ranges from five to eight millions, the latter being the estimate of some of our missionaries. The complexion of the Siamese is of an olive hue, and their average height is about five feet three inches. Their dress is exceedingly simple. Formerly all classes among the males were accustomed to wear the waist-cloth, so generally worn by the poor in India. To this was added a scarf thrown over the shoulders in cool weather. We are told that the King formerly received foreigners dressed in this style. In these latter days there has been a change in dress as in some other customs, the result of contact with persons from foreign countries. These innovations have reached the court and are influencing the habits of the people. The home-life so characteristic of Christian nations is unknown among the heathen. This is true of Siam. Woman occupies an inferior position. Among the common people she is the drudge of the household. She has no need to attend school or acquire knowledge. This would rather injure than benefit her, and would in no way qualify her for the position she is to occupy in society. The boys are usually educated at the temples or monasteries, and



are taught to read and write their own language, and are also instructed in the tenets of their religion. Some among the nobility have had their daughters taught to read, and the late King, who was a great admirer of the United States, made efforts to have the women of the palace taught English. Marriage is regarded chiefly as a civil contract, and in it the bride has little or no voice, as the whole matter is arranged by the parents. Divorce in such a state of things is easy. The consent of parties only is needed for the dissolution of the relation. Polygamy is common among the upper classes. The number of wives which a man has is according to his means and social position. It is a great evil where it is practiced and a barrier to the reception of the Gospel. The state of morals is low, and is no better than what the Apostle described it in his day, as prevalent among pagan nations.

#### BUDDHISM.

This is the religion of the mass of the people. In China and Japan Buddhism exists, but it has to contend with other systems or is modified by them. In India various religions are found, but in Siam the one faith of the country is Buddhism. This dominates over the whole social and moral life of the Siamese. Its hold upon them is considered greater than upon any other nation. They are not only wedded to this system, but they are indifferent to the claims of any other. It takes possession of every power and will not let go its grasp. What it is, and how it gains such an ascendancy, is thus described by the Rev. S. G. McFarland :

“Buddhism knows no Creator. It quiets the minds of its followers by simply asserting that the world came into existence by some inherent power in itself—or *by chance*. It teaches that the souls of men are only our ancestors under a new form. All kinds of birds and beasts are supposed to be the abodes of the souls of departed relatives ; and the *white elephant*, above all animals, is held in great veneration, because it is thought to be animated by the spirit of some king or hero.

“I ask a person where he expects to go when he dies. The answer is, ‘I cannot tell whether in the next state I will be born a white ant or an elephant.’ They expect their spirit will pass into the body of some animal. For this reason the Siamese *pretend* to be very particular not to violate the first precept of their decalogue, which forbids taking animal life.

“All the males of the country are required to enter the priesthood for a time, and live a life of celibacy, devoting themselves entirely to study and the performance of meritorious acts. On entering the priesthood they shave the head and face, dress in yellow cloth, abstain from all intoxicating beverages, and also from taking any kind of food after the middle of the day.

“A man makes merit when he leaves his wife and family to support themselves, and enters the priesthood. The people make merit when they give their alms to the priests ; the man of wealth makes merit when he devotes his thousands to building and adorning temples and abodes for the priesthood,

and in setting up and gilding idols. Men, women, and children make merit when they bow and raise their joined palms to a yellow-clad priest as he indifferently passes them, or bow down in worship before the image of Buddha.

“Buddhism is a cold, heartless formality—a fearful, soul-destroying delusion. According to it this world is a dark enigma, where all is chance and uncertainty. A dark cloud hangs over the present state of existence, and an infinitely darker shrouds the future. It gives no comfort to its followers in the present life, affords no consolation in the hour of dissolution, and no bright hope for the eternal future. I once visited an aged priest in a temple on the banks of one of the most beautiful rivers in the country, and in conversation with him learned that he had been forty years in the priesthood; and, according to his own assertion, had never knowingly violated a command of his religion. As I gazed upon his thin and wasted form, and listened to the rehearsal of his good works, I thought, if there is any comfort in Buddhism, this man has found it. I inquired of his hopes for the future. ‘Where do you expect to go after this life is ended?’ His answer was very significant. *‘I know not. The future is all dark.’* I contrasted his condition with that of the true Christian, who, with trust in God, can say, ‘I know that my Redeemer liveth.’”

The following commandments compose the Buddhist decalogue :

- I. From the meanest insect up to man, thou shalt kill no animal whatever.
- II. Thou shalt not steal.
- III. Thou shalt not violate the wife of another, nor his concubine.
- IV. Thou shalt speak no word that is false.
- V. Thou shalt not drink wine nor anything that may intoxicate.
- VI. Thou shalt avoid all anger, hatred, and bitter language.
- VII. Thou shalt not indulge in idle and vain talk.
- VIII. Thou shalt not covet thy neighbor's goods.
- IX. Thou shalt not harbor envy nor pride, nor malice nor revenge, nor the desire of thy neighbor's death or misfortune.
- X. Thou shalt not follow the doctrines of false gods.

This is a bundle of negatives. It has nothing positive, whereby the soul is brought into union and communion with God. It has no gospel in it for a hungry, weary, and sin-laden soul; no Saviour from sin and death, and no method of recovery for the perishing. It is wholly a system of merit, and as such it is suited to the depraved and selfish nature of its votaries. There is a great similarity between Buddhism and Romanism. Dr. Nevius shows this in his “China and the Chinese.” He says: “Both have a supreme and infallible head; the celibacy of the priesthood; monasteries and nunneries; prayers in an unknown tongue; prayers to saints and intercessors; also, prayers for the dead; repetition of prayers with the use of the rosary; works of merit and supererogation; self-imposed austerities and bodily inflictions; a formal daily service, consisting of chants, burning of candles, sprinkling of holy water, bowings, prostrations, marchings and counter-marchings. Both have, also, fast

days and feast days; religious processions; images and pictures of fabulous legends, and revere and worship relics, real and pretended." It is estimated that it costs the people of Siam, annually, some \$25,000,000 to keep up the priesthood alone. The sacrifices required to sustain heathenism are much greater than those exacted by Christianity, and yet the latter is to be everywhere proclaimed, because needed by all and suited to all, it is to be sent to every people under heaven.

#### EVANGELIZATION OF THE PEOPLE.

To the honor of Rome she sent forth her missionaries long before Protestantism was ready to commission her sons and daughters. The Jesuits, however, gained no such success in Siam as in China and India. In the "Relation of the voyage to Siam performed by six Jesuits in 1685," we find complaints of the slow progress made in the spread of Christianity by the Romish priests, and suggesting that "if the esteem and affection of the people could be once gained by zeal, meekness, and learning it will be no difficult matter to dispose them to hearken to instruction." It was supposed that the monarch then upon the throne was "already half a Christian," and efforts were to be made for his entire conversion to the Christian faith, which if attempted accomplished nothing.

The first Protestant efforts for the evangelization of the people were of a desultory character, and but little impression was made by them upon the people. These attempts were mainly for the Chinese of that country, and were begun by Rev. Messrs. Gutzlaff and Tomlin in 1828. The Jesuits endeavored to have them removed by the government, but failed. In a few months, however, they both left the field, the former going to China to begin there an interesting, but in some respects an erratic work. The American Board then entered this field in 1834, and labored with but little success for several years, when their work was in part transferred to the American Missionary Association, who began their operations with some vigor, but which were not sustained, and gradually their interest declined until they have abandoned the field. The American Baptist Missionary Union transferred Rev. J. T. Jones from Burmah to Bangkok in 1833. Others followed him from the United States, among whom was Rev. W. Dean, who is still engaged in this labor at the capital. This mission embraced two departments, one for the Siamese and one for the Chinese. The former was in time given up, so that the Union is now concentrating all its energies upon the Chinese work. There are two missionaries, nine native laborers, and 270 communicants.

The only society that has maintained its ground, and the only one that is laboring for the evangelization of the Siamese, is that of our own Church. Its first laborer was Rev. William P. Buell, who reached Bangkok in 1840. His stay was short, and he was compelled by Providential circumstances to leave his station in 1844, when fitted for enlarged usefulness. In 1847 Messrs. Mattoon and House arrived at Bangkok and began the study of the language.

This language is monosyllabic, and owing to the tones is somewhat difficult to acquire. By the time the laborers were ready to use it, their way was beset with difficulties. The King, for some reason, was anxious to get rid of foreigners, and therefore in a quiet, but effective manner, prevented any one selling or leasing real estate to the missionaries. Unable to obtain houses to live in, our representatives were about leaving Siam, when the King was removed by death. His successor, who had been in part educated by one of the Baptist missionaries, had imbibed more liberal principles, and adopted at the commencement of his reign a policy of freedom and toleration. Mission premises were soon secured, and no hindrance has been thrown in the way of evangelistic work from that period to the present. The King until the day of his death was friendly to missionaries. Anxious that the women in the place should be educated, he requested the missionaries to furnish teachers for this purpose, and their wives embraced the opportunity of instructing them in both secular and religious truths.

#### STATIONS.

The work of the Board was for several years confined to Bangkok, the capital of the country. This is the largest city of the kingdom, and is situated on the river Meinam (Chow Phya), about twenty-five miles from its mouth. It contains about 400,000 inhabitants, and is called the Venice of the East, because much of the city is floating upon the river in the form of floating houses, which are moored on both sides of the river for a distance of some three miles. Bangkok is the seat of wealth, power, and culture. The King has his principal palace in it, and the nation greatly feels its influence, as the people come up from all quarters of the land to it as a great center. Here are some costly temples built as works of merit by kings, nobles, and the common people. Idols abound. One of these, in a reclining position, is 180 feet long and 18 feet across the breast, and is overlaid with gold.

The premises first occupied by the missionaries were at one end of the city, situated on the west bank of the river. This location, the best that could be secured at the time, was some distance from the center of population. On it have been erected two dwelling houses, a chapel, a school-house, and a place for the printing press. A few years ago a lot was obtained in a thickly-settled part of the city, about five miles above the former, and on the same side of the river. On this lot a building has been reared suited as a residence for the missionary and the girls' boarding-school, which has been located here.

#### PETCHABURI

is situated on the western side of the Gulf of Siam, about one hundred miles south-west from Bangkok, and on a river of the same name, and though it has a population of less than 20,000, it is the chief place of a district containing half a million of inhabitants. It was first occupied in 1861. The mission premises consist of two dwelling houses, a large mission chapel, and a school-room; a



building for the industrial school will soon be erected. Connected with this station are two outstations—one at Wangtako, a Laos village, four miles from Petchaburi, and the other at Bangk-boon, about fifteen miles distant. At each of these points is a chapel for preaching.

Ayuthia, the former capital of the kingdom, and situated on the river Meinam, about one hundred miles above Bangkok, was occupied in 1872 as a station.

#### WHAT HAS BEEN DONE.

For long and weary years the early laborers toiled and watched, waited and prayed. Qua-kieng, a Chinaman, was baptized in 1844, and was for several years in the employ of the mission as a teacher. He died in 1859. A short time before his death, Nai-Chune, the first Siamese convert, was baptized. Twelve years was a long time to wait to gather in the first fruits, but it stands not alone in the history of missions. For seventeen years the Danish and Moravian missionaries in Greenland saw no one coming to embrace the truth as it is in Jesus. Fifteen years the missionaries toiled at Tahiti, without a single convert, and while the parent Society were considering the advisability of abandoning the mission, the news was on its way to England that idolatry was overthrown in the island. Mr. Bruckner labored thirty years in Java before he was privileged to see any turning to the Lord, and it has been true in the history of several missions that ten years pass away before the first convert was baptized. The laborers at Bangkok, after the mission was resumed, toiled a little longer than this, when their hearts were gladdened by seeing one ready to come forward and openly declare that he was a Christian and was ready for baptism. This created no little stir, but he was able not only to avouch the Lord Jehovah to be his God, but from that time to this he has been enabled to hold on his way, and to witness a good profession. "Though frequently offered positions of honor, lucrative offices, and employment by the government, he refuses all and chooses to support himself by the practice of medicine, that he may the more readily carry the gospel message to the houses of the wealthy." In time, others were added, though the increase was slow. The first female baptized was some years after the baptism already mentioned. She is the wife of an elder in the church, and the two are exerting a good influence in the community by their Christian example. The number of women received into the church is much smaller than that of the men. As this class is, however, brought by education under the power of divine truth, this disparity will disappear. The last report of the church mentions an interesting fact connected with the family of Qua-kieng, the first convert, at Bangkok :

"Among the cases of conversion reported this year, some have been of special interest. One who had grown old in every form of iniquity, and had hardened himself against the truth as revealed in the Christian Scriptures he had so often been employed to print and bind, at last was constrained to yield to the force of that truth and broke off his sins, wondering at the grace of God

that had spared him so long and brought him to repentance. And he *is* a wonder to many. At one communion season were received the eldest and youngest sons of an old Chinese native assistant, Qua-kieng, who died in the faith in 1859. Though the home of the family has since been in the midst of the heathen in a remote country village, the faithfulness of a covenant-keeping God to His faithful servant was strikingly manifest in bringing now these sons, as He had a sister the year before, to take on themselves the vows their good father had made for them when baptized in childhood. The younger one is desirous of studying for the sacred ministry, and will offer himself to Presbytery this Fall as a candidate. At that same communion, too, a mother and son stood side by side and were baptized. It is an interesting fact that of the nine received into the Bangkok church during the year, four were then, or had some time been, connected with our mission schools."

The church at Petchaburi was organized in May, 1863. The missionaries had not here to experience the weary watching and waiting which characterized the toilers at Bangkok. In less than two years from its occupancy as a station, three hopeful converts were baptized. Others were afterwards received, but like the church at the Capital, its growth has been slow. Its membership is, however, fully equal to the other. The last year was the most fruitful in results. Nine were added on profession of their faith to Bangkok church, and ten to that of Petchaburi, and the number received into each organization, exclusive of those connected with the families of missionaries, has been 36, or 72 in all. Whilst no church has been organized at Ayutha, still the missionaries have been permitted to baptize six adults. Since the last report was sent seven more have been baptized, making 85 in all who have made a public profession of their faith in Christ since 1859. The present membership is 62. This is, comparatively, a small number, but most of these have been gathered within a very few years, and forty of them in little more than two years. This is full of encouragement, as showing that the reaping time has begun.

#### EDUCATION.

The first school opened by the mission for the training of the young in secular and religious knowledge was in 1852, when a boys' school was started in the vernacular and English languages. From that time to the present it has been maintained by the missionaries, and with it have been connected about one hundred and fifty youth. Some of these have stood up nobly for Christ, and have confessed Him before men, while others have been benefited by the truths learned, and if not open advocates for Christianity, are not to be ranked among its opposers. Teachers and preachers have been trained in it. Mr. McDonald says, "It has averaged during the year twenty-five pupils, about one-half of whom are boarders, and the remainder day-scholars. The boys have made commendable progress in their studies, viz., in reading, writing, arithmetic, geography, natural philosophy, and astronomy. They have also memorized

a considerable portion of Scripture during the year. Every Sabbath morning, before regular preaching commenced, the boys, together with such others as could be gathered in, have met as a Sabbath-school, and I, with such native assistance as I could obtain amongst our native members, have taught them the Scriptures. One of the pupils of the school has connected with the church during the year, and several others have manifested a spirit of inquiry. The general deportment of the boys has been good."

No attempt was made to open a girls' school till 1865, when "in Petchaburi, a missionary's wife went out one day to try to induce some of the ignorant, half-grown girls she saw idly loitering about, to come to her house, and she would teach them. 'What will you teach us?' said one. 'I will teach you to read and write and sew.' 'What!' said one, in astonishment, 'teach a girl to read!' and the idea seemed so ridiculous that the whole company burst into a roar of laughter. One, however, was induced to come and make the trial, and others watched the results. Seeing nothing serious happening to this one, others, in time, ventured to come. Such a thing as a girls' school was so new and novel, that it excited the jealousy of the neighbors. Struggling on against a multitude of enemies, the school gradually worked itself into favor with the people. From one pupil it increased to forty-five—the largest number the two female missionaries at the station (cumbered as they were with other cares) could receive. These were taught to read and write their own language. They had no school books, but oral instruction was given in the rudiments of geography, arithmetic, and astronomy. They were also taught plain and fancy needle-work. Much good has been accomplished in awakening thought, elevating the tone of morals, and in imparting a knowledge of the Gospel to those heathen women."

This school has been under the care of Miss Coffman, who writes, "The pupils have read and had explained to them the four gospels and are just now commencing Acts. Those who have been here from the first have repeated the entire book of Matthew and part of John. They repeat a few verses each day, and on Sabbath re-repeat all that they learn during the week. They study arithmetic, geography, philosophy (juvenile), and write. We have a beautiful set of maps that were sent from home before I came. They are so large and plain that it is a pleasure to teach from them. The pupils have also read many religious tracts, printed by the mission. During the year two of the pupils were baptized. Two other women were baptized, who immediately entered the school. Another was baptized who met with the school on Sabbath to repeat verses. They have all given good attention to instruction, and I have seen tears in their eyes, as I have tried to speak to them of the love of Jesus. Thirty persons have, during the year, received instruction in connection with the school. The highest number at one time, nineteen—average attendance twelve."

Miss Cort has also commenced a school at the same station for younger scholars—from six to twelve years of age. This is regarded as an important

element of mission work—taking children from the great school of vice which surrounds them and bringing them under the influence of truth and proper culture. This school now numbers twenty-seven.

A female boarding-school was commenced three years ago, at Bangkok, under the management of Mrs. House, assisted by Miss A. Anderson. It is now under the care of Mrs. Van Dyke and Miss Grimstead. This school is at the upper station. It numbers seventeen boarding and two day-scholars. "In an audience the lady teachers of the Girls' Boarding School, in Bangkok, had with the enlightened young King of Siam—on his late birth-day—when they presented him with a choice specimen of their pupils' needle-work (a silk quilt), His Majesty expressed very earnestly his gratitude for the many benefits his country had received from the American missionaries in years gone by, and now for undertaking the work of female education in Siam. He asked many questions about the school, and manifested much interest in it."

The influence of these schools is good. They are scattering indirectly seeds in the homes of the children that will surely bear fruit. "Their mothers and grandmothers sometimes come and see us," says Miss Coffman, "and repeat verses from the Bible and from the hymn-book that the little ones have repeated at home."

#### THE PRESS.

This is a power for good. The New Testament and most of the Old have been printed at the expense of the American Bible Society, and scattered amongst the people. The whole Bible will soon be completed. A synopsis of Church History, and a translation of the Confession of Faith and the Shorter Catechism, the Pilgrim's Progress, Child's Book of the Soul, Bible Blessings, etc., have been made. Other books have been prepared by the missionaries, and also important tracts, such as the "Golden Balance"—a weighing of Buddhism and Christianity—"Killing Animals," controverting the Siamese teachings that it is wicked to take animal life, have been issued. There has been a felt want for school books on geography, arithmetic, astronomy, etc. This has been, in part, met by recent issues.

Some who have been received into the fellowship of the church have been first awakened by reading the Scriptures and Christian books, and some have embraced the truth by means of the printed page.

The work among the Siamese has hitherto been largely a work of faith, but the faith that has been maintained is what will conquer. Already the first fruits of the long-enduring patience and hope are coming in. As many have been received into the fellowship of the Church the last thirty months as in the preceding thirty years. The laborers have ever been few, and now for the millions of Siam there are only five missionaries in the field, and six ladies. Besides these, three young men have been licensed to preach the Gospel, and three others are acting as teachers. This is the whole working force for some eight millions of souls. Suitable accommodations are not yet furnished for the schools. One



station has no foreign laborer. The work there needs the presence and the guidance of a missionary. Help is called for, and a strong plea is presented for additional laborers, but where are the resources to respond to this appeal and take advantage of the Providential openings and the encouraging successes?

#### WORK AMONG THE LAOS.

For some time the attention of the missionaries was called to the Laos people, who appeared to be physically and intellectually superior to the Siamese. Their country, lying north of Siam, was shut in by almost impassable mountains, beyond which neither Christianity nor civilization had attempted to penetrate. The ruler, whilst an independent and despotic monarch among his people, is tributary to the King of Siam, to whom he pays an annual tribute. Anxious to preach to the Laos, in their own land, the unsearchable riches of Christ, Messrs. McGilvary and Wilson, having obtained the sanction of the Board, were authorized to commence a mission, and in 1867 the former arrived at Chiangmai with his family, after a journey, by boat, of eighty-nine days. He was followed by Mr. and Mrs. Wilson. These laborers were welcomed by the people, who came around them in crowds, to listen to the preaching of the Gospel. In time, impressions were made upon the hearts of several, and one and another were baptized. Soon a church was organized, numbering seven converts. The old King, whilst outwardly in sympathy with the movement, was, at heart, opposed to it, and soon manifested his displeasure by ordering the execution of some of the Christians. Two were murdered. The others escaped. For a time it was thought the mission would have to be abandoned, but when things looked darkest, the old King was removed by death. The work had, however, received a check, from which it is just beginning to recover. Still several have been baptized. Rev. D. McGilvary writes: "There have been some encouraging indications of good. One man, who had been under instruction at the station for six months, having come originally for medicine, had begun to give gratifying evidence that he was one of Christ's chosen flock, though his sudden death prevented his receiving baptism, as he desired. Nan Into was ordained as the first ruling elder of the church in May, and most of the time since has conducted Sabbath worship at his own house in the country. He has been gratified by the marked change in his wife and other members of his family towards the Gospel message. She gives evidence that she is a believer, and it is hoped that she will soon unite with the church by baptism. Nan Chai, Dr. Cheek's teacher, openly renounced Buddhism and desires to be baptized. He is, at least, a nominal believer, and when he shall become a true Christian, his zeal, added to his youth and literary attainments in his own language, give promise of much usefulness. Sai Kammon, the widow of one of the martyrs, is quite regular in attending Sabbath worship, and in other ways clearing herself of the guilt of Buddhism. Mrs. McGilvary has had, since her return, two of her daughters, whom she is teaching to read, with a few others.

"No opposition is made by the government to the preaching of the Gospel

and administering to the sick, while some cases successfully treated by Dr. Cheek in the Viceroy's palace will doubtless much facilitate his work and influence. A hospital building is absolutely essential to the success of this important department of our work, and we urge the importance of making an appropriation for the purpose as soon as the funds of the Board will allow it. All that we could say in addition to these facts would be in anticipation of what we hope in the future. It will be probably wiser and safer to let the future interpret its own prophecy, and we must ask the Church to do as we have to do, wait quietly, hopefully, *prayerfully*, for the salvation of God in this land."

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## OUTLOOK.

AN ADDRESS FROM THE NATIVE CHRISTIANS OF THE PUNJAB, TO PRINCE OF WALES, JANUARY 24.

WE, your Royal Highness' humble servants, approach your august presence. We do not represent any great state or city, but we are a little flock gathered, by the grace of God, in the course of about thirty years, "out of every kindred, and tongue, and people, and nation" of this Province, a flock which by the power of God is increasing day by day.

We rejoice exceedingly that your Royal Highness has honored this country with your presence, for, as subjects of Her Most Gracious Majesty the Queen, in addition to that prosperity which all the people of this country derive from Her Majesty's Government, we have received even greater blessings under British rule, namely, those spiritual blessings which are imperishable and far better than this world's treasures.

God has now given us a most welcome opportunity of offering to the Heir Apparent to the Throne of this country a tribute of our devotion and respect, and of assuring your Royal Highness how deeply we feel indebted to those Christian people, of whose labours and self-denial we are the fruit. We have been called to God by Foreign Missionaries, who, in giving us spiritual instruction and support, have displayed an energy and endurance which the Christians of India in generations to come will not forget. For although this Government does not in any way interfere with religious belief, still Christian people have found under British rule an opportunity of proclaiming in this country the Word of God, which has been the means of great blessing to other lands, and by which the darkness of this land is being gradually removed, and light and purity are being diffused.

With great pleasure and thankfulness, we beg that your Royal Highness will be graciously pleased to accept copies of the Sacred Scriptures in Urdu, Persian, Punjabi, and Afghani, which have been translated by Foreign Missionaries for our benefit, and we pray that the Rule of Her Most Gracious

Majesty the Queen, whose piety and holy life are an example to her subjects, may be established and prolonged, and also that the Divine protection may ever be vouchsafed to your Royal Highness, that you may be enriched with heavenly blessings and in all things glorify God through Our Lord Jesus Christ.

To this address the following reply was returned by Sir Bartle Frere :

"I am directed by His Royal Highness the Prince of Wales to request that you will convey to Messrs. Kanwar Harnam Singh Aliwalia of Kapurthala, Professor Ram Chander of Delhi, and Abdulla Athim, Extra Assistant Commissioner, Amballa, and those other Native Christians of the Punjab who signed the address presented to His Royal Highness by you at Amritsar, the acknowledgments of His Royal Highness for their welcome and good wishes, and his satisfaction at hearing their grateful appreciation of the blessings they enjoy under British Government.

"I am also directed to acknowledge the translations of the Bible in Urdu, Persian, Punjabi, and Afghani, which accompanied the address, and which have been graciously accepted by His Royal Highness."

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UNDER recent treaties the Jesuits in China have obtained possession of a large amount of property belonging to them two hundred years ago, and confiscated at their expulsion. From the profits arising from these possessions they are building in Canton a cathedral which is to cost \$3,000,000, and another quite as magnificent in Pekin ; while churches, said to be thronged with worshippers, are rapidly growing up in every important city of the empire. The French minister, it is said, has obtained from the Chinese Government a decree permitting the priests to decide all questions of law between Chinese Catholics and those who still adhere to the Chinese religion—a power of immense importance. The priests also pick up foundlings by the hundred, and buy the children of the poor for a trifle to train them for the church.

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IN some churches in Turkey almost the entire membership go out by twos each Sunday, and often in the week, to evangelistic labors. The church of Kobe, in Japan, is a noteworthy example of this good practice. Of the twenty men, thirteen are unpaid preachers of the Word, going out on the Sabbath and in week time, and often on tours of ten days at their own charges. In that way preaching is kept up regularly every week in five different places, and monthly in about as many more. Of the other seven male members, one preaches more or less in the distant province to which he has removed, two are too young to go out, and two are middle-aged mechanics who preach Christ in their shops or from house to house.

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AT Bareilly, India, four very interesting cases of baptism have taken place lately. All were men of some mind ; one, a petty Zemindar of considerable

education. He harbored certain Christian refugees just outside of Bareilley during the mutiny. These men have all been brought in by the labors of the theological students who have been organized into bands for the purpose of visiting each week the mohullahs of the city and the villages around. They are doing most excellent work.

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## COMMUNICATIONS FROM THE MISSIONS.

### *Siam Mission.* **Bangkok.**

LETTER OF REV. N. A. McDONALD,  
FEB. 7.

*Baptism.*—We have just had another mercy drop. Yesterday was our quarterly communion, and we were permitted to receive two women into the church by baptism. One is a woman from Petchaburi, who has been for some time in the family of Mr. Van Dyke. The other is the wife of our native assistant, Nai See. As I told you in a previous letter, Nai See has been in the employ of missionaries, in the capacity of a printer, ever since the days of the American Board here, but was never willing until recently to embrace Christianity. He had long since discarded Buddhism, but was still unwilling to come out and acknowledge Christ as his Saviour until about a year ago, he came of his own accord and asked to be baptized. His wife, *Eam*, has been in our family ever since our arrival here, about fifteen years ago. She was nurse to all our children, and having no children of her own, she loved them most tenderly, and they, especially when small, appeared to love her as much as their own mother. Although she had received much religious instruction, she appeared to be Gospel-hardened, and we had about given up all hope that she would ever become a Christian. But since the departure of Mrs. McDonald and the children for America, a few months ago, she has been brought to think more upon the subject of religion. The thought that she might never see the children again in this world

appeared to soften her heart. And the happy death of our dear boy, some two years ago, and whom she loved most tenderly, still had a salutary effect upon her and created in her heart a desire to meet him again in a better world. So on Friday, preceding our communion, she came, with her husband, and made application for baptism. After a satisfactory examination before the session of the church, she was received. She has just placed in my hands a letter in Siamese, from herself and husband, to be forwarded to Mrs. McDonald and the children, in America. The following is a translation of it. It speaks for itself:

“Nai See and Ma Eam send greeting to Mrs. McDonald, and Hattie, and Mary, and Jennie, and Frankie, who, we trust, are all well. We are both happy, and think of you all every day, because we are increasing in the grace of God. Now we are separated from you in this world, but in the future we hope to meet you in the Heavenly City. Now Eam is ready to receive Jesus Christ. We have great happiness in His grace. Formerly, we were hard-hearted toward God, but now we are happy in Him, because the Holy Spirit has softened our hearts toward Him every day. We think the day cannot be far distant when the people of Siam must receive Christ. We, Nai See and Ma Eam, send this greeting on Friday, 10th of the waxing moon of the 3d month, corresponding to February 4th, 1876, of the Christian era.”

Thus they come, one by one. After all our discouragements, may there not still be hope for Siam?



## Chinese in California.

LETTER OF REV. I. M. CONDIT.

*A visit to Chinese.*—We have just returned from our trip to the land of Orange groves—Southern California. We went for rest, but found more work than rest. There are many Chinese in the south of this State. Our first point was Los Angeles, a growing city, where there are not less than 2,000 Chinese, and I found nothing being done for them, excepting a little, dying evening school. I preached for Dr. White, who, by the way, is building up a fine Presbyterian church here, on the coming of the Chinese to our land, and the grave responsibility it lays on Christians to teach them. On the following Sabbath evening, Dr. White opened his hall for a Chinese service. The hall was crowded with Chinese and our own people, and we had a very interesting service—English singing and Chinese prayer and preaching. The hearts of our people were stirred, and they then and there resolved to open a Sunday-school for them. This they did on the following Sunday, and eighty Chinese attended, which number has since increased to 150.

On the last Sabbath that I was in Los Angeles, Mr. Allis, our pastor in Anaheim, and a grand worker, by the way, had made an appointment to open a Chinese school, expecting me to be present. I was there, however, on the following Sabbath, and after preaching *on* the Chinese in the morning, preached *to* them in the afternoon—about seventy-five being present. The school opens well.

A broken railroad track detained us a week longer in that region, and we spent it with Bro. Strong, at the flourishing Presbyterian colony, called Westminster. The Sabbath there, though not in the line of Chinese work much, was a delightful one—like a good, old-fashioned one at home, in the East. All work stopped, and every one turned out to church in their wagons, buggies, and on horse-back. A Chinaman, who keeps a wash-shop,

said, "Good people here—all honest. I go out; no lock door."

The next Sabbath was spent at San Bernardino, with our minister, Mr. Cameron, who is earnestly doing good missionary work. I repeated the same thing here, and out of seventy Chinese in town, we had fifty out to church. Bro. Cameron resolved on the following Sabbath to open a school, and others promised to assist in the good work.

Our last Sabbath was in lovely Santa Barbara. Here there are several hundred Chinese, and an evening school has been in progress for some time, in which Mr. Ould is greatly interested. Two have been already baptized by our minister, Mr. Graham, and two more have expressed their desire to be Christians, who will, I trust, ere long take the name of Jesus upon them. We expected on Sabbath evening to have the same kind of a service in the beautiful building our church has erected there by the energy of Bro. Graham, but a pouring rain prevented. Not to be baffled, we had it on Tuesday night. The Chinese left their work and came out, to the number of fifty, and listened attentively for an hour, while I gave them the grand Gospel truths. During these rounds Mrs. Condit was not idle—meeting the ladies at every point and enlisting their sympathies for down-trodden Chinese women, and opening the way for the forming of auxiliary societies.

After a stormy passage, we arrived safely home, and have renewed again our work for the heathen, who teem in our great city of San Francisco. May the Gospel's power win many of these dark sons of heathenism to Christ.

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## Persia Mission.

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LETTER OF REV. W. L. WHIPPLE, DEC., 1875.

*Presbyteries.*—I have been waiting until after the semi-annual meeting of the

several Cnooshias, or Presbyteries, were held before writing to you, so I could give an account of them. The first one, that of the Barandoos River, under the superintendence of Mr. Oldfather, was held in Shemshegean. There was a full attendance of helpers from the Plains of Barandoos and Sooldoos, and also a good number of Elders.

The week following the City River Cnooshia, under care of Mr. Stocking, was held at Wazerawa. The week after, the one under my care, the Nazloo Chi and Salmas Plain, was held at Chamakee, Dec. 1st, continuing two days.

These meetings of our helpers twice a year, we think are necessary and important. While there was nothing extraordinary to report, with perhaps one exception, at these meetings this time, yet we all felt encouraged at the reports of the helpers from the various parts of the field. And it was evident from the several papers read and the discussions which followed, that the helpers were more interested in their work, and were actually accomplishing more than has been the case for a few years past. The work seems to be widening in all parts of our field; and the door to all the surrounding nationalities appears to be opened. While, nominally, there is no religious liberty in Persia, as in Turkey, to work among the Mohammedans, yet, virtually, there is. For there seems to be no hindrance for any one to work, if he has only the will. Of course we must, in obedience to our Saviour's injunction, "be wise as serpents, and harmless as doves." For if we were not, we could precipitate ourselves into deep waters and imperil our work. If we can, by judicious management, and at the same time without compromising any matter of principle, carry on this work, and avoid any collision, we think it is our duty.

We feel very thankful to our heavenly Father for His watchful care and guidance through the trying times which now and then arise.

Only those who have lived in these dark and tyrannical lands, where there is no liberty of conscience, etc., can appreciate what rich blessings those enjoy who live in our own beloved and enlightened land, where there is not only liberty of conscience, but freedom of speech and of the press.

*Work among the Mohammedans.*—Although I say there is virtual freedom, yet it is of a very uncertain kind. We know not at what time the storm may burst forth, or how severe it may be. There has been a good deal of discussion among the Moolahs and Mustaheeds (the chief men of the city) about operations among the Mohammedans. They are beginning to awaken to the fact that there are many Mohammedans who are losing faith in their own religion, and are inquiring of Christians about their religion, and are being convinced of the truths of Christianity. Not only are our helpers conversing with Mohammedans, but many of the church members also. And now this change has taken place. But a few years since a Christian not only was afraid to talk with a Mussulman on the subject of Christianity, but was even afraid openly to confess that he thought Christ was God. For, if he did, he would have been beaten severely by the Mussulman, or else have been reviled most outrageously. Now he not only openly declares his faith, but preaches Christ to the Mohammedan as the only Saviour of mankind.

And recently we have learned that the Moolahs are now commanding the people not to discuss with the English, referring to the missionaries, and the Nestorians; the reason assigned was because they could not answer their questions or arguments. But this makes them all the more anxious to talk with us and with our people.

Let me give some facts in reference to our helper who has charge of the bookstore in the bazaars, and also of the services in Golphatalakhan, one part of the city. He has conversed (and had prayer

with about two-thirds of the number) with 150 Nestorians, 45 Armenians, 30 Papists, 100 Jews, 485 Mussulmans, making 810 souls he has personally presented the Gospel to their consideration and urged its claims upon them. This is his week-day work. On the Sabbath he has preached to and prayed with 460 Nestorians, 30 Papists, 30 Armenians, and 100 Mussulmans, making 620 souls thus reached, or the two together, 1,430 souls thus reached in the past six months. And this is the work of only one of our helpers.

*Jews and Armenians.*—The work among the Jews just at present is not so encouraging as when I wrote last time, owing to the visit of two Jerusalem rabbis, and their putting under the curse every one who sends children to our school, which we have kept up for about a year—or any one who will have anything to do with us. The people tell our helper who has charge of the work, that as soon as these men leave they will send their children. They have not made progress enough to take a bold stand against them; at least, all have not. There are a few, however, who have stood out well—even at a severe struggle. For it is yet in this day no light thing to be “cast out of the synagogue.” We hope that after a little we shall see a change.

The work among the Armenians, on the other hand, seems more encouraging. We have obtained a foothold in a few new Armenian villages this year. And there is another large and influential village on the Salmas Plain, very anxious to have us send them a preacher. They sent a very respectful and urgent petition to us requesting us to send them a preacher, and they agreed to furnish him a house, and wood, etc., etc., for the school. This is a very encouraging indication, for as a class the Armenians are about as hard to reach as any we have met. They have just let us “severely alone,” and it has been quite difficult to get a chance to locate a helper. Our principal helper on the Salmas Plain reports encouragingly about his

work. He works almost exclusively among the Armenians and Mohammedans. He related this account, among other things, to show the progress of the Gospel leaven in his field—and it is a very significant one, too, I think. The Armenians and Nestorians (merely *nominal* Christians) have a custom there and here of doing most of their trading and selling on the Sabbath. They do not plough or do other work on the Sabbath; but if they have any business at the bazaars, they leave it until Sabbath, and then attend to it. This custom has prevailed to such an extent and so long that the Mussulmans have named our Sabbath “Bazaar Day,” or trading day, because the *Christians* (?) take that day for that work! What a sad blot it is upon the Christian name; and a burning disgrace. We, of course, and our helpers, are doing all we can to revolutionize this sinful custom, by the help of God, and we have encouragement that these efforts are not in vain; for Mussulmans, as well as Armenians, are recognizing the difference between our church members and other nominal Christians.

Last Summer, when the Archbishop of the Armenians visited Salmas and was looking into the state of his flock, when he heard about this evil practice, he was very much displeased, and gave orders to have it stopped at once. If any man disobeyed his commands they were to be fined \$20 for each offense and be punished besides. The result has been most satisfactory, for it has already broken it up as far as the Armenians are concerned. But while this Prelate did a good and wise thing, and he may have had sincere motives, yet the merchants and others are saying that it is owing to the teaching of the English (or Protestants). Some of these men told Deacon Elea this, themselves. They say it is the good fruits of your religion. The Deacon told them it is just what the Bible teaches. This is our Law Book or Guide. It is encouraging, indeed, to see



the blessed truths of the Bible reaching the hearts of men and causing them to forsake their own evil ways and endeavor to serve God in a true and acceptable manner.

*Signs of better times.*—We missionaries have felt more strongly than ever that God, in His mercy and faithfulness, is going to give us rich answers to our united prayers for a general and genuine work of grace in the hearts of all our helpers, as well as conversion of sinners. We have been working and praying with this thing in view, and have been urging the same upon all under our employ. The signs of the times are really encouraging, and we look to God *alone* for help and guidance, and only desire to do His and not our own will. We shall expect great blessing for the assembling of our helpers the week before the Week of Prayer for a spiritual meeting, and also for the Week of Prayer itself.

The Male Seminary is still in session, and seems to be more successful than ever. There are about sixty pupils, in all, in attendance, a few Armenians and Mussulmans among the number. Now and then some of the noblemen visit the school and express themselves very well pleased at what is being done for their nation.

There were four young men ordained to the ministry of the Gospel at the last Cnooshia of the Nazko-Chi. They have been preaching some time, and prove by their faithful labors that their hearts are in their work. Their examinations, also, were well sustained throughout. May the Lord of the harvest abundantly bless their labors as they go forth to labor in His vineyard, and permit them to gather much fruit.

The health of all our circle is pretty good now. We all have our hands full of work, and are happy in it. The young ladies are making fine progress in the language, and they still keep their health.

LETTER OF GEO. W. HOLMES, M.D.,

FEB. 26.

*General encouragement.*—The General Cnooshia assembled during the week preceding the Week of Prayer with a full attendance of pastors, helpers, and laymen, and the meetings throughout were of a most interesting character. The topics presented for discussion were judiciously selected and ably handled, a profound and earnest spiritual tone pervading all the deliberations. All seemed to have been not only praying for, but expecting a blessing from God upon their work, and the spirit which animated the entire congregation found a fitting expression in the prayer-meeting, with which the exercises were closed. This was opened at day-break, and was expected to close in time for breakfast, as many of the helpers had a long distance to go to reach their homes. But though several efforts were made to close the meeting, the number of those who were anxious to be heard was so great, that the exercises were continued with undiminished interest until mid-day. Confession of sins and shortcomings and renewed consecration were the prevailing themes, and a number of the unconverted made confession and asked the prayers of the congregation in their behalf.

The helpers returned to their work with renewed zeal and consecration, and the result has been such as to gladden the hearts of Christians. In Seir, a village of but twenty-five houses, and with a church composed almost entirely of women, eleven were admitted to the church last Sabbath, the larger proportion being heads of families, and seven or eight others were propounded for membership, while almost every individual in the village has taken the temperance pledge, a matter of great consequence in a village where drunkenness was so frequent a vice. In Geog Tapa, Degala, Gulpuchin, Wasarawa, and some other villages, we



hear of similar results, and if the revival spirit has not been as general as we could have wished, it has been of such a character as to greatly encourage us and to lead us to look forward, confidently, to greater things in the future.

Many of the pastors are laboring with good success to encourage lay-evangelistic work among their people, and in some of the churches each member has been pledged to labor for the conversion of at least one soul during the year, whose name is given to the pastor.

During the Week of Prayer a number of the school boys went out by twos in the villages round about to labor, several of them being members of the medical class.

The Mussulman work shows no abatement in interest. Two of this class are now here, both coming from a distance, who profess conversion, and ask for baptism. From Suldoos, hitherto an unproductive field, we have reports of large congregations, including many Mussulmans, and some of these seem to be earnestly seeking the truth. Mr. Whipple recently visited Salmas, taking with him Deacon Para. In several villages near Gavalan, where Deacon Para had formerly labored, he not only found Mussulmans willing to hear the truth, but mullahs and laymen alike urged him to tell the story again to them. There can be no doubt that the way is being rapidly opened for preaching Christ openly, to all the people of this land. Wherever our helpers go they find an open door. We cannot refuse the Bread of Life to those who are inquiring so eagerly for it, except in so far as we are limited by want of means.

*The Babs.*—The incident of the Mussulman with whom I had the conversation in the hospital, narrated in the Annual Report, will admit of some qualification. I have since learned that the individual is a member of the Bābu sect, but

while this fact detracts somewhat from the force of his individual testimony to Christ, it is yet valuable as illustrating the tendency of this numerous and rapidly increasing sect toward Christianity. Their rapid growth—so rapid that the Government has been compelled by their very numbers to abandon the attempt to suppress them—reveals the discontent of the masses with Islamism, and here, at least, they are month by month, to all appearances, drawing nearer to the truth. It is my opinion that from this element the Christian converts of the future in this land will be largely recruited, and that the doctrines of equality and fraternity which they are so earnestly and successfully promulgating, will soon prepare the way for the recognition of Christianity and religious freedom throughout the land.

An earnest religious feeling pervaded the school during the Week of Prayer, which, it is hoped, will result in permanent good.

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### Kolapoor Mission.

#### Kolapoor.

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#### LETTER OF REV. J. J. HULL.

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*Baptism of two brothers.*—Those of our friends who may have seen our Report for 1875 may have noted, among other items of interest, the baptism of two brothers, with the wife and child of one of them. The wife of the other, whom we had expected soon to follow her husband, has, we regret to say, left him and returned to her father's house. I have thought that further notice of these two men might not be without interest to readers of the FOREIGN MISSIONARY; not, however, because their story will illustrate that of a large, but of an exceptionally small number of those who in this land have turned from idolatry and asked to be rec-

ognized among the followers of Christ. Ordinarily there is not that clear conviction of sin, nor that lively appreciation of Christ and His work, which we would be glad to recognize. Motives, too, are often so dimly defined as to leave the missionary in doubt. But one learns soon, here, that he must be careful to cherish the "smoking flax." Much of it will give light by and by.

These brothers, Suttoo and Guntoo by name, came from a village some eighteen or twenty miles distant. While on a visit to friends in Kolapoor, they met with a copy of our "First Book for Children," the property of a little one of our Girls' School. They spelled this out slowly (they could read with difficulty), and came to our bungalow to ask for more books. Mr. Seiler gave them two or three little tracts, and they left us. Some two weeks after they came again, and asked to be allowed to stay and learn more of this new way. "They would work all day for their support if Sahib would but teach them sometimes and give them a candle, that they might read at night." To this I consented, though not without misgivings as to what might ultimately prove to be the real motive. From day to day I watched the result of the teaching with eager interest. The one principle I sought earnestly to have them comprehend and apply, was that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." But for days they seemed utterly unable to do either. The mind of the elder especially (a *guru*, or religious teacher of his caste) seemed filled to overflowing with all the rites, ceremonies, and charms that among his people are supposed to be of any possible efficacy. These cropped out daily in his questions, and had to be met one by one, and I felt that so long as this was the case, there was no ground for hope.

We were reading at the time, however, in our daily prayer-meeting, the closing

chapters of St. John's gospel. Something in these last words of our Lord seemed to awaken a response in the hearts of both; anyhow, their questions as to the efficacy of rites, etc., ceased abruptly, and their interest no longer centred in the old, but in the new. Their quick spiritual apprehension and application of many of those passages which are supposed to be the heritage chiefly of riper disciples, surprised me. I had a good hope then that the work was done, and no unworthiness of walk on their part has since put it to shame.

The childlike simplicity of their faith has often shamed me. In speaking of their return to their village, I advised them as to how they should seek to instruct their people. They listened for some time, but fearing I meant to leave out the most important part, the elder interrupted me: "But, Sahib," he said, "I think what will touch them most is the story of Christ's death, and where He says, 'Let not your hearts be troubled,' and 'I give you my peace.'" While on a visit to their home, their little child was taken dangerously ill, and remained unconscious, almost motionless, throughout a whole night. The neighbors say the brothers spent the whole night in prayer. In the morning they took him, still unconscious, and started for our bungalow, and, as the older said, "came praying, praying on." On the way the child revived, much to the astonishment of their neighbors, upon whom the incident has had a good effect. In their examination previous to baptism, their answers were most clear and satisfactory, and were evidently drawn for the most part directly from the portion of Scripture they had read. "Who is the Holy Spirit?" I asked one of them. "The Giver of counsel and peace," was the reply.

The *guru* had traveled, in visiting various shrines, thousands of miles, and had collected and committed many of the Hindoo sacred poems most popular among

his people. He gave these to me. Some of them I have examined. While perhaps not intentionally obscene, they would seem to a refined mind very coarse and vulgar, and are indescribably trivial. One of them is concerned wholly with the praise of *Ekadishi* (the 11th day of the waxing or of the waning moon). Another is devoted to the exhibition of the merits of the *Tulashi* plant (Holy Basil). "Happy, happy is the man who has a slip of it planted on a mound before his door. His merit shall never pass away. He shall not fear the angel of death." "He who waters it shall be happy eternally." "All the sins of him who rises early to see it are washed away." And so on throughout the book. Such are specimens of the real "*Bible in India*," as it is chanted from village to village, which M. Jacolliot and others like-minded unfortunately fail to adduce.

On questioning one of these men as to what had in the first instance led him to come here, he said that he had spent years in studying such things, but remained unsatisfied. To use his own figure, "It was all like attempting to get a fistful of water"—the more tightly you grasp it, the less you have for your pains. The remark will apply felicitously to the whole system, and we are longing to have these with many in all lands tighten the grasp that they may learn what they have in hand.

**The Home of a Fakir.**

A FAKIR is a begging monk, or, if you please, religious beggar among the Mo-

hammedans, and is reckoned among them a very holy personage. You can tell something about people, you know, from their homes. At least a filthy room, where all is confusion, does not speak well for the inmates. The name of this man of whom I have to speak is Abraham. He lived, until lately, in one of a row of tenement-houses in Bombay. The smell from his room was so offensive that no one could live near, and the other tenants left their houses. The owner of these ordered him to leave, but he refused to do so. Failing in all his other efforts, he finally made complaint against him in court. A constable and policeman were sent to investigate the matter. These proceeded to examine the room. The walls were swarming with roaches. Here and there, over the earthen floor, were great heaps of filth and rubbish, and china dishes were scattered in profusion everywhere. On inspecting the heaps of rubbish they found buried in them a great number of little earthen pots. Some of these were broken, some sound, some empty, and others filled: and of these, there were in some dead rats and mice, in others filth still viler; while a large number were filled with silver, silver and copper coins, and bank-notes, amounting in all to 2,500 rupees—a large sum in this country, and large for a beggar, I should think, in any country. The people regard him as a very holy man, or rather as more than man, and fall at his feet in worship.

J. J. HULL.

*Appropriations of the Woman's Foreign Missionary Society of the Presbyterian Church, for March, 1876.*

American Indians.....	\$450 00
Mexico Mission.....	654 35
Bogota    ".....	211 82
Brazil     ".....	1,323 19
Africa     ".....	705 85
Syria      ".....	1,806 95
Persia     ".....	376 00
Kolapoor  ".....	719 37

Furrukhabad Mission.....	1,812 53
Lodiana ".....	911 58
Siam ".....	253 65
Canton ".....	982 72
Ningpo ".....	1,707 00
Shantung ".....	942 57
Japan ".....	645 72
Chinese in California.....	464 60
Debt of Board.....	155 00
	<hr/> \$14,122 90

PHILADELPHIA, April 1, 1876.

MRS. J. M. FISHBURN, *Treasurer*,  
1334 Chestnut Street.

*Appropriations of the Woman's Pres. Board of Missions of the North-West, for March, 1876.*

Persia Mission.....	\$1,421 99
Pekin ".....	383 02
Lodiana ".....	651 56
Japan ".....	380 48
Mexico ".....	264 09
Syria ".....	238 28
Shanghai and Ningpo Mission.....	211 45
Furrukhabad ".....	125 28
Brazil ".....	97 75
Gaboon ".....	65 00
Siam ".....	35 00
American Indians ".....	10 00
Miscellaneous.....	553 93
	<hr/> \$4,038 43
Additional for Work and Salaries.....	5,539 99
	<hr/> \$9,578 42

MRS. JESSE WHITEHEAD, *Treasurer*,  
Chicago, Ill.

*Woman's Home and Foreign Missionary Society of Brooklyn, L. I.*

Tripoli Sanitarium.....	\$1,447 00
Teachers in Tripoli School.....	800 00
Mountain School.....	70 00
Girls' School.....	227 37
	<hr/> \$2,544 37

*Appropriations of Albany Branch Woman's Pres. Board of Foreign Missions, Synod of Albany, February, 1876.*

Greenville ch. for Teheran, Persia.....	\$13 00
Miss Sill, for Teheran, Persia.....	5 00
Luzerne ch. for scholar at Teheran, Persia.....	5 00
2d ch. Albany, for Miss Woodside.....	10 00
Windham ch. for scholar at Teheran, Persia.....	10 00
Rensselaerville ch. for scholar at Teheran, Persia.....	15 00
Gloversville, for India.....	5 00
Gloversville, for scholar in Bangkok, Siam.....	50 00
For Teheran school.....	50 00
Galway ch. for scholar at Teheran, Persia.....	15 43
"Happy Workers," for Teheran, Persia, and to cons. Mrs. March L. M.....	20 00
2d ch. Saratoga, for Teheran, Persia.....	62 00
New Scotland ch. for Teheran, Persia.....	29 25
Mariaville ch. for scholar at Teheran, Persia.....	30 00
4th ch. Albany, for Mrs. W. R. Stocking, Oroomiah, Persia.....	350 00
For scholar at Gaboon, and to constitute Mrs. Abram Kirk and Mrs. Wm. C. McFlarg L. M.....	40 00
1st ch S. S., Schenectady. Syria Band.....	75 00
Syria Band.....	45 00
Miss Denington and Miss Morton's class, for "Sungtsia," room rent.....	20 00
Miss Darling's class, for "Sanam," Teheran, Persia.....	7 50
Cairo ch. for Persia.....	12 00
Hudson sub. sch. for Priest Moses, Oroomiah, Persia.....	75 00
General fund.....	62 00
Canaan Centre Soc., for Anna 2d, Teheran, Persia.....	32 00
Charlton Soc., for Victoria, at Teheran, Persia.....	25 00



West Milton Soc., to constitute Mrs. Wm. N. Scholl L. M., to be applied to	
Teheran, Persia.....	25 00
Corinth Soc., for Teheran, Persia.....	2 75
Northampton Soc., for Teheran, Persia.....	7 00
	<hr/>
	\$1,107 93

ALBANY, April 11, 1876.

MRS. ARCH. McCCLURE, Cor. Secretary.

## DONATIONS

TO THE

BOARD OF FOREIGN MISSIONS,

MARCH, 1876.

## SYNOD OF ALBANY.

*Pby of Albany.*

1st ch, Albany.....	128 73
East ave. ch, Schenectady.....	91 32
6th ch, Albany.....	85 84
1st ch sab sch, Schenectady, for China.....	80 00
Hamilton Union ch.....	12 50

*Pby of Champlain.*

Malone ch, add'l.....	86 33
1st ch, Plattsburgh.....	35 00

*Pby of Columbia.*

Windham Centre ch.....	43 00
Greenville ch.....	34 20
Jewett ch.....	21 75

*Pby of Troy.*

2d ch, Troy.....	191 58
1st ch, Genesee Falls.....	84 18
Waterford ch.....	51 59
1st ch, Cohoes.....	43 94
Hoosick Falls ch, add'l.....	10 00
9th ch, Troy.....	10 00
Warrensburgh ch.....	5 00
Argyle ch.....	4 00

1,018 96

## SYNOD OF ATLANTIC.

*Pby of Catawba.*

Biddle Inst., mo. con.....	7 96
Charlotte ch.....	1 86

*Pby of East Florida.*

1st ch, Jacksonville.....	30 00
3d ch, ".....	3 00

*Pby of Yadkin.*

Catawba River sab sch.....	2 60
	<hr/>
	45 42

## SYNOD OF BALTIMORE.

*Pby of Baltimore.*

1st ch, Baltimore, 4,000; Miss Lizzie Graham, 200.....	4,200 00
Westminster ch, 375; sab sch, 35.....	410 00
Brown Memorial ch.....	200 00
1st ch, Cumberland.....	79 45
Aisquith st ch.....	50 00
Govane chapel.....	23 00
Central ch.....	5 00

*Pby of New Castle.*

Hanover St. ch, Wilmington ..	75 00
Dover ch.....	45 00
1st ch sab sch, Wilmington ..	33 00
Berlin ch.....	25 95
St. George's Creek ch.....	25 00
Odessa Drawers' ch.....	22 88
Pencador ch.....	22 37
Wicomico ch.....	10 00
White Clay Creek ch, add'l.....	5 00

*Pby of Washington City.*

Westminster ch, Georgetown.....	100 00
North ch, Washington.....	13 25

5,344 90

## SYNOD OF CENTRAL NEW YORK.

*Pby of Binghamton.*

1st ch, Binghamton.....	241 95
McGrawville ch.....	43 47
Windsor ch.....	22 00
2d Thompsons.....	19 10
Bainbridge ch.....	10 00
Waverly ch.....	6 33
Truxton ch.....	5 00

*Pby of Otsego.*

Cherry Valley ch.....	134 11
Worcester ch.....	35 00
1st ch, Delhi.....	30 00
Gilbertsville ch sab sch.....	16 80
Milford ch.....	12 00
Hamden ch.....	8 00
Unadilla ch.....	11 61
Oneonta ch, add'l.....	1 00

*Pby of St. Lawrence.*

Dexter ch.....	20 24
Chaumont ch.....	10 00
1st ch, Watertown, a Friend.....	10 00
Brownsville ch.....	4 25
Stone st ch, Watertown, G. W. K.....	5 00
Cape Vincent ch, add'l.....	7 00
Rev. B. Burnap.....	25 00

*Pby of Syracuse.*

Grace ch, Oswego.....	165 69
Baldwinsville ch.....	19 47
Liverpool ch.....	7 40
Jamesville ch.....	5 95
Hannibal ch.....	5 00
Cortland ch.....	2 63

*Pby of Utica.*

Oneida ch.....	150 00
1st ch, Rome.....	61 05
New Hartford ch.....	41 14
Vernon Centre ch.....	24 13
Sanquoit ch.....	19 65
Lowville ch.....	18 80
Oneida Castle ch.....	15 00
Claysville ch.....	15 00
Forest ch, Lyons' Falls.....	5 00
Deerfield ch.....	1 00
Alder Creek and Forestport ch.....	1 00

1,235 77

## SYNOD OF CINCINNATI.

*Pby of Chillicothe.*

1st ch, Chillicothe.....	60 31
1st ch, Greenfield.....	48 61
Concord ch.....	25 50

*Pby of Cincinnati.*

5th ch, Cincinnati, Robert Brown, Esq.....	1,000 00
Lane Seminary ch.....	483 96
Glendale ch.....	200 10
7th ch, Cincinnati.....	56 00
2d ch, Cincinnati, mo. con.....	26 30
1st Ger. ch, Cincinnati.....	20 00
Batavia ch.....	15 00
Somerset ch.....	5 18

Cleves ch. ....	3 00
Monterey ch. ....	3 00
Bantam ch. ....	2 00

*Pby of Dayton.*

3d st ch, Dayton, special .....	300 00
Hamilton ch. ....	142 00
1st ch, Troy .....	51 30
Carrollton ch, 28.35; sab sch, 9.10 .....	37 45
1st ch, Springfield, add'l .....	31 32
South Charleston ch. ....	14 06
Venice ch, Hon. N. Wade .....	10 00
1st ch sab sch, Dayton .....	6 43

*Pby of Portsmouth.*

Jackson ch. ....	46 80
1st ch, Portsmouth, add'l. ....	30 91
Ripley ch sab sch. ....	15 00
Mount Leigh ch. ....	10 00
Winchester ch. ....	5 00
Red Oak ch sab sch. ....	4 30

2,653 44

## SYNOD OF CLEVELAND.

*Pby of Cleveland.*

2d ch, Cleveland .....	756 65
1st ch, Cleveland .....	224 00
1st ch, Elyria, E. DeWitt, 75; E. West, 6; E. Boyd, 10; sah sch, 2.75 .....	93 75
1st ch, South Cleveland .....	32 06
1st ch, Ashtabula .....	29 70
Lafayette ch. ....	14 00
Strongsville ch. ....	7 44
Olean ch. ....	6 00
Northfield ch. ....	10 00
Rome ch. ....	3 70

*Pby of Mahoning.*

2d ch, Massillon .....	23 00
1st ch, Alliance .....	30 00
Newton Falls ch. ....	16 30
2d ch, Youngstown .....	2 74

*Pby of St. Clairsville.*

1st ch, Cadiz .....	45 50
Washington ch. ....	25 00

*Pby of Steubenville.*

2d ch, Steubenville .....	157 00
Yellow Creek ch, Ladies' Foreign Missionary Society .....	51 77
New Hagerstown ch. ....	29 76
Harlem Springs ch. ....	25 50
Beech Spring ch. ....	25 00
Old ch, Steubenville .....	26 00
Kilgore ch. ....	24 80
Ridge ch. ....	17 00
Minerva ch. ....	3 50
Centre Unity ch. ....	3 00
Buchanan Chapel .....	3 00

1,686 17

## SYNOD OF COLORADO.

*Pby of Colorado.*

Trinidad ch. ....	10 00
Denver, 17th st ch. ....	9 36
	19 36

## SYNOD OF COLUMBUS.

*Pby of Columbus.*

1st ch, Columbus, sab sch, to sup. Missionary in Mexico .....	50 00
London ch, 11.05; Infant class, 4.25 .....	15 30
Hoge ch. ....	8 00
2d ch, Columbus, Mrs. C. M. Putnam .....	5 00
" N " .....	50 00

*Pby of Marion.*

Delaware ch. ....	53 00
Delhi ch, 5; Morris Humphreys, 10 .....	15 00
Radnor ch. ....	7 00
Brown ch. ....	3 00

*Pby of Wooster.*

Westminster ch, Wooster .....	60 00
Jackson ch. ....	28 52
Holmesville ch, 15; sab sch, 6 .....	21 00
Canal Fulton ch. ....	25 55
Olivesburg ch. ....	15 00
Oerville ch. ....	8 90
Perrysville ch. ....	8 00
Orange and Polk ch. ....	13 03

*Pby of Zanesville.*

2d ch, Zanesville, 50; sab sch, 26 .....	76 00
Mt. Vernon ch. ....	42 75
1st ch, Zanesville .....	40 00
Madison ch. ....	30 00
Utica ch. ....	27 30
Duncan's Falls ch, 6.15; Rev. D. M. Williamson, 5 .....	11 15
Jefferson ch. ....	6 00
Fairmount ch. ....	6 00
Kirkersville ch. ....	5 00
Pleasant ch. ....	5 00
Salem Ger. ch. ....	3 75
Mt. Pleasant ch. ....	2 00

641 25

## SYNOD OF ERIE.

*Pby of Allegheny.*

North ch, Allegheny .....	1,579 38
Pine Creek ch, 42.93; sab sch, 18.56 .....	61 49
Ger. ch, Allegheny .....	43 47
Leetsdale ch, 15; sab sch, 25 .....	40 00
Providence ch, Miss. School Assoc'n .....	36 81
New Salem ch. ....	10 75

*Pby of Butler.*

Scrub Grass ch. ....	30 00
Pine Grove ch, 12.15; sab sch, 13.74 .....	25 89
Buffalo ch. ....	11 24
Westminster ch. ....	7 79
Clintonville ch. ....	7 00
Centre ch. ....	4 54
Harrisville ch. ....	2 00

*Pby of Clarion.*

Pisgab ch, Ladies' Miss. Society, to sup. Bible-woman in Shantung .....	28 00
Beechwood ch. ....	23 00
Callensburg ch. ....	11 00
Reynoldsville ch, 5; sab sch, 6 .....	11 00
West Millville ch. ....	7 10
Worthville ch. ....	5 00
Mt. Tabor sab sch. ....	4 25
Maysville ch. ....	2 00

*Pby of Erie.*

1st ch sab sch, Meadville .....	50 00
Mt. Pleasant ch. ....	8 28
Chestnut st ch sab sch, Erie .....	5 00
Fairfield sab sch. ....	4 50
Atlantic sab sch. ....	4 00

*Pby of Kittanning.*

Ebenezer ch, 64; sab sch, 12.46 .....	76 46
Glade Run ch. ....	28 00
Clarksburg ch, 17; sab sch, 9.24 .....	26 24
Crooked Creek ch. ....	19 21
Cherry Tree ch. ....	12 00
Jackson ch. ....	10 60
Harmony ch. ....	10 00
1st ch, Apollo .....	10 00
Elderton ch. ....	8 15
Concord ch. ....	7 00
Marion ch, special for Debt. ....	6 25
Cherry Run ch. ....	5 00
Bethesda ch. ....	3 00
Srader Grove ch. ....	1 75
Atwood ch. ....	1 00

*Pby of Shenango.*

Westfield ch, 115; sab sch, 32 .....	147 00
Hermon ch, 45; for sch. in India, 52.87 .....	97 87

Clarksville ch, 85.63; sab sch, 32	117 63
New Brighton ch, of which 30 to con. L. M.	81 75
Mt. Pleasant ch	53 20
Neshanock ch	35 60
Mahoningtown ch	22 63
Newport ch	9 00
Pulaski ch	5 66
	2,818 46

## SYNOD OF GENEVA.

*Phy of Cayuga.*

Central ch, Auburn	30 00
Cayuga ch	24 00
Aurora ch	20 00
1st ch, Genoa	10 00
Calvary ch, Auburn	5 00
2d ch, Genoa	09

*Phy of Chemung.*

Lake st ch, Elmira	201 81
Eddytown ch	85 00
1st ch, Elmira	68 45
Watkins ch	50 00
Horse Heads ch	24 25
Mecklinburgh ch	7 06
Sugar Hill ch	2 70
Tyrone ch, 1; Mrs. E. B. Wells, 1	2 00

*Phy of Geneva.*

Waterloo ch	100 00
Romulus ch, 83.30; sab sch, 25	103 30
Penn Yan sab sch, for Syria	75 00
Seneca ch	70 00
Trumansburgh ch	49 88
1st ch, Geneva	16 00
Seneca Castle ch	16 00

*Phy of Lyons.*

Junius ch	13 88
Williamson ch	10 28

*Phy of Steuben.*

Jasper ch	34 00
Bath ch	26 00
1st ch, Corning	21 46
Woodhull ch	16 00
	1,087 16

## SYNOD OF HARRISBURG.

*Phy of Carlisle.*

Pine st ch, Harrisburgh, add'l, 449.52; Infant dept, 17.21	466 73
2d ch, Carlisle	205 60
Big Spring ch	160 49
Upper Path Valley ch, Wolf sab sch, 20; Mt. Joy sab sch, 5.92; Spring Run sab sch, 12; Centre sab sch, 26.15; Dry Run sab sch, 33.80	97 87
Silver Springs ch	32 60
Upper Path Valley ch	28 35
Duncannon ch	25 00
Fayetteville ch	2 00

*Phy of Huntingdon.*

Williamsburgh ch, of which 5 from Woman's F. M. Society	80 00
Lower Tuscarora ch	57 60
Lewiston ch	42 00
Upper Tuscarora ch, 30.85; sab sch, 4.27	35 12
Logan's Valley ch, 21; sab sch, 4	25 00
Lower Spruce Creek ch	22 33
Duncansville ch	13 00
Penn ch	10 70
Shirleysburgh ch	10 00
Yellow Creek ch	3 86

*Phy of Northumberland.*

1st ch, Bloomsburg	275 82
Lewisburg ch	206 00
Milton ch	156 00
1st ch, Williamsport, 80.50; sab sch, 57.50	138 00
Warrior Run ch	43 60
Sunbury ch, 20; sab sch, 31.64	51 64

1st ch, Watsonstown	20 20
2d ch, Williamsport	14 19
Buffalo ch, in part	36 00

*Phy of Wellsboro.*

1st ch, Wellsboro	22 20
Elkland ch	6 66

2,288 56

## SYNOD OF ILLINOIS CENTRAL.

*Phy of Bloomington.*

Danville ch	55 15
1st ch, Pontiac	19 00
1st ch, Minonk, 10; sab sch, 3	13 00
Farmer City ch	7 00
Salem ch	6 00
Paxton ch	5 00

*Phy of Peoria.*

1st ch, Peoria, 120.50; sab sch, 50	170 50
Calvary ch, Peoria	21 00
John Knox ch, 12.50; sab sch, 5.65	18 15
Washington ch	11 00

*Phy of Schuyler.*

Prairie City ch, 20; sab sch, 3	23 00
1st ch sab sch, Monmouth	21 00
Hamilton sab sch	19 20

*Phy of Springfield.*

Westminster ch, Jacksonville	170 40
Bates ch	36 00
Farmington ch	27 65
Virginia ch	20 00

643 05

## SYNOD OF ILLINOIS NORTH.

*Phy of Chicago.*

1st ch, Chicago	296 86
Riverside ch	50 00
Peotone ch	25 00

*Phy of Freeport.*

Westminster ch, Rockford	54 95
2d ch, Freeport	48 70
Middle Creek ch, add'l	2 00

*Phy of Ottawa.*

Sandwich ch	19 35
Earlville ch	9 00
Garden ch	5 00
1st ch sab sch, Aurora	5 00
Paw Paw Grove ch	3 00
Wyoming ch	2 00

*Phy of Rock River.*

Edgington ch	15 00
Peniel sab sch	10 00
Hamlet ch	9 00
Buffalo Plains ch	5 00
Rock Island Ger ch	5 00
Fulton ch	3 00
Pleasant Ridge ch	3 00

570 86

## SYNOD OF ILLINOIS SOUTH.

*Phy of Alton.*

1st ch, Jerseyville	73 30
1st ch, Alton	34 01
Litchfield ch	20 35
Virden ch, 25.81; for Orooniah, 6	31 81
Butler ch	9 35
Plum Creek ch	7 15
Hardin ch	3 25
Plainview ch	1 83

*Phy of Cairo.*

Cobden ch	5 00
Tamora ch	5 00
McLanesboro sab sch	4 00
Friendsville ch	4 00

*Phy of Mattoon.*

Vandalia sab sch.....	30 00
Watson ch.....	6 00
Hebron ch.....	4 00
Oakland ch.....	2 00
Dalton ch.....	1 00
	242 05

## SYNOD OF INDIANA NORTH.

*Phy of Crawfordsville.*

Delphi sab sch.....	16 40
Rossville ch.....	10 00

*Phy of Fort Wayne.*

1st ch sab sch, Goshen.....	50 00
Pleasant Ridge ch.....	22 35

*Phy of Logansport.*

La Porte ch.....	120 57
1st ch Mishawaka.....	11 05
1st ch, Logansport.....	4 44

*Phy of Muncie.*

Franklin ch.....	17 25
Wabash ch.....	15 17
Centre Grove ch.....	2 82
La Gro ch.....	1 00
	271 05

## SYNOD OF INDIANA SOUTH.

*Phy of Indianapolis.*

3d ch, Indianapolis.....	57 51
Walnut st ch, Bloomington, 16.20; sab sch, 39.00.....	55 20
Bethany sab sch.....	20 00
Union ch.....	16 65
Memorial ch.....	10 37

*Phy of New Albany.*

1st ch, Madison, 37; Woman's Miss. Society for debt, 54.....	91 00
Hanover ch, add'l, 5; sab sch, 25.....	30 00
Veray ch, 5.50; sab sch, 6.80.....	12 30
Jeffersonville sab sch.....	10 00
Jackson ch.....	6 00
Rehoboth ch.....	5 00
Lexington ch.....	3 60
Laconia ch.....	3 00
Sharon ch.....	2 00
Smyrna ch.....	2 00
Rev. J. M. McKee.....	1 00

*Phy of Vincennes.*

Grace ch, Evansville.....	31 50
Claiborne ch.....	9 00
Howesville ch.....	8 00
Brazil ch.....	8 00
Spencer ch, 6; Edie Fox's savings bank, 70 cts.....	6 70

*Phy of White Water.*

Greensburg ch.....	45 25
1st ch, Richmond.....	35 00
Rushville ch.....	11 00
Liberty ch.....	8 00
New Castle ch, two members.....	3 00
Homer and Pleasant Grove ch.....	5 00
	496 08

## SYNOD OF IOWA NORTH.

*Phy of Cedar Rapids.*

2d ch, Cedar Rapids.....	63 54
Wheatland ch, 44; sab sch, 3.30.....	47 30
Mt. Vernon ch.....	20 00
1st ch, Wyoming.....	7 55
Anamosa ch.....	4 00

*Phy of Dubuque.*

Sherrill's Mound ch.....	10 00
Lansing ch.....	10 00
McGregor Ger. ch.....	5 00
Manchester ch.....	3 25
Bethel ch.....	3 00
Lime Springs ch.....	2 55

*Phy of Fort Dodge.*

Sioux City ch.....	20 00
Bethel ch.....	3 00
Glidden sab sch.....	1 75

*Phy of Waterloo.*

2d Ger. ch, Grundy Centre.....	8 00
Salem ch.....	5 00
Eldora ch.....	5 00
State Centre ch.....	5 00
Union Ger. ch.....	3 00

\*231 94

## SYNOD OF IOWA SOUTH.

*Phy of Council Bluffs.*

Red Oak Junction ch.....	25 85
1st ch sab sch, Council Bluffs.....	15 00
Guthrie ch.....	8 50
Afton ch.....	8 00
Missouri Valley ch.....	7 00
Platte Centre ch.....	2 75
Casey ch.....	1 00

*Phy of Des Moines.*

Adel ch.....	32 00
Dexter ch.....	8 00
1st ch, Knoxville.....	6 00
Waukee ch.....	1 00

*Phy of Iowa.*

Burlington ch.....	24 78
Middletown ch.....	23 00
Kossuth ch, 9.56; Mrs. Hooper's infant class, 2.44; Willing Workers, 2.....	14 00
Fairfield sab sch.....	10 00
Pentonsport ch.....	7 40
Sharon ch.....	5 65
West Grove ch.....	3 25

*Phy of Iowa City.*

Washington ch, 27.75; sab sch, 40.....	67 75
Crawford ch.....	30 00
Herman ch, Melpine, sab sch.....	5 00
Muscatine Ger. ch.....	4 00
Columbus ch.....	3 00
West Liberty ch.....	3 00
Sigourney ch.....	1 00

296 93

## SYNOD OF KANSAS.

*Phy of Austin.*

1st ch, Austin (Texas), add'l.....	35 65
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*Phy of Emporia.*

Hutchison ch.....	10 00
Burlingame ch.....	8 30
1st ch, Newton.....	5 00
Quenemo ch.....	2 75

*Phy of Highland.*

Blue Rapids ch.....	3 00
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*Phy of Neosho.*

Carlisle ch, 12.95; sab sch, 1.35.....	14 30
Geneva ch.....	5 40
1st ch, Ottawa.....	5 00
1st ch, New Chicago.....	3 00
La Cygne ch.....	2 00
Liberty ch.....	1 20

*Phy of Topeka.*

1st ch, Lawrence.....	27 25
1st ch, Minneapolis.....	3 30
Baldwin City ch.....	3 25

129 40

## SYNOD OF KENTUCKY.

*Phy of Ebenezer.*

1st ch, Covington.....	115 00
Columbia st ch, Newport.....	15 35
Paris ch.....	4 45



*Pby of Louisville.*

1st ch, Shelbyville.....	114	25
1st ch, Owensboro.....	65	95
Princeton ch.....	18	00
Pewee Valley ch.....	16	25
Marion ch.....	8	00
Plumb Creek ch.....	5	00

*Pby of Transylvania.*

Lancaster ch.....	20	85
	383	10

SYNOD OF LONG ISLAND.

*Pby of Brooklyn.*

South 3d st ch, Williamsburgh, 227.11; sab sch, 175.....	402	11
1st ch, Dr. Seaver's, add'l.....	265	00
Clinton st.....	88	62
Ross st ch.....	108	52
Franklin ave ch.....	51	00
Throop ave ch.....	49	43

*Pby of Long Island.*

1st ch, Sag Harbor.....	118	00
Cutchoque ch.....	11	00
Northport ch, Fresh Ponds, sab sch.....	6	00

*Pby of Nassau.*

Roslyn ch.....	75	00
Astoria ch.....	14	00
	1,188	68

SYNOD OF MICHIGAN.

*Pby of Detroit.*

Fort st ch, Detroit, add'l and mo. con.....	261	50
Westminster ch, ".....	38	30
1st ch, ".....	30	00

*Pby of Grand Rapids.*

Muir ch, Miss A. Warner. . . . .	25	00
Spring Lake ch.....	8	00

*Pby of Kalamazoo.*

Kendall ch.....	21	20
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*Pby of Lansing.*

1st ch, Marshall.....	58	25
Albion ch.....	21	14
1st ch, Lansing.....	19	43

*Pby of Saginaw.*

Fenton ch.....	14	84
	497	66

SYNOD OF MINNESOTA.

*Pby of Dakota.*

Yankton Agency ch.....	36	50
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*Pby of Mankato.*

Le Seuer ch.....	11	34
Westminster ch, Worthington.....	5	00
Blue Earth City ch.....	5	00
Saratoga Welsh ch.....	1	00

*Pby of St. Paul.*

1st ch sab sch, Minneapolis, to sup. girl in India.....	67	64
Redwing ch.....	14	80
Westminster ch, Minneapolis, mo. con.....	7	33
Andrew ch, St. Paul.....	5	00
Jordan ch.....	3	75
Dundas ch.....	3	28
1st ch, Stillwater.....	3	08
Forest ch.....	2	95

*Pby of Winona.*

Albert Lea ch.....	16	00
Winona ch.....	10	00
Sheldon ch.....	7	00
Freemont ch.....	6	00
Lake City ch.....	5	00

Houston ch sab sch.....	4	00
Richland Prairie ch.....	3	50
Utica ch.....	3	00
Lansboro ch.....	2	00
Frank Hill ch.....	2	00
	225	17

SYNOD OF MISSOURI.

*Pby of Osage.*

Tipton ch.....	4	00
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*Pby of Palmyra.*

West Ely ch.....	20	00
Kirksville ch, 15; sab sch, 1.....	16	00
Sullivan ch.....	7	85
Bird's Eye Ridge ch.....	7	05

*Pby of Platte.*

1st ch, Chillicothe.....	20	00
Hopewell ch.....	4	00
Fillmore ch.....	1	00
Hamilton ch.....	1	00
N. Y. Settlement's ch.....	1	00
Rev. F. B. Dinsmore.....	8	00

*Pby of St. Louis.*

2d ch, St. Louis, 340; sab sch, 202.50.....	542	50
1st ch, Kirkwood.....	40	55
North ch, St. Louis.....	30	00
Glasgow Ave ch sab sch, to sup. native in China.....	28	50
Emanuel ch, 5; Mr. Trachet, 5.....	10	00
Bethlehem ch.....	3	00
Zion Ger. ch, 2; J. Michael, 2.....	4	00

748 45

SYNOD OF NEBRASKA.

*Pby of Kearney.*

Lone Tree ch.....	3	00
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*Pby of Nebraska City.*

Pawnee City ch.....	1	00
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*Pby of Omaha.*

2d ch, Omaha.....	63	55
Bellevue ch.....	7	15

74 70

SYNOD OF NEW JERSEY.

*Pby of Corisco.*

Gaboon ch.....	64	00
Corisco ch, to cons. Mrs. F. F. Roberts L. M. ..	40	00

*Pby of Elizabeth.*

2d ch, Plainfield, 388.23; sab sch, for Gaboon, 50.....	438	23
2d ch, Elizabeth, 150.81; sab sch, for Kolapoor, 30.....	180	81
Basking Ridge ch, 110; sab sch, 50.....	160	00
Pluckamin ch, 12.75; sab sch, 43.93.....	56	68
Westfield ch.....	70	30
1st ch, Elizabeth.....	44	75
Connecticut Farms ch.....	41	86
Clinton ch.....	34	48
Roselle ch, 12.80; sab sch, 7.51.....	20	31
Woodbridge ch.....	20	00
1st ch, Plainfield.....	27	75
3d ch, Elizabeth, sab sch.....	18	75

*Pby of Jersey City.*

Englewood ch, 25.09; Rev. H. M. Booth, 25.....	50	09
Rutherford Park.....	23	72
Claremont ch.....	20	00
2d ch, Jersey City.....	16	68
1st ch, Hoboken.....	15	00
Tenafly ch.....	9	99
Union ch.....	6	12
Weehawken ch.....	4	00

*Pby of Monmouth.*

Shrewsbury ch.....	60	00
Matawan ch.....	41	88

1st ch sab sch, Hightstown .....	25 00
2d ch, Cranberry.. ..	25 00
Squan Village ch, 10; sab sch, 7 ..	17 00
Holmansville ch.....	10 00
Red Bank ch, add'l.....	8 40
Fairview ch .....	2 00
Forked River ch.....	1 00
Delanco ch.....	1 00

*Phy of Morris and Orange.*

1st ch, Morristown, add'l, 37.98; Juvenile Mis-	
sionary Society, 125.....	162 98
Boonton ch.....	100 00
South st ch, Morristown, add'l. ....	95 00
German Valley ch, 60; sab sch, 10.....	70 00
Schooley's Mountain ch.....	65 00
1st ch, East Orange .....	155 40
2d ch, Orange .....	43 02
South Orange ch, mo. con .....	24 02
Whippany ch .....	15 00
Pleasant Valley ch .....	14 80
Fairmount ch.....	14 00
Myersville ch.....	3 75
Ger. ch sab sch, Morristown .....	1 00

*Phy of Newark.*

Central ch, Newark .....	115 00
2d ch .....	81 52
3d ch .....	52 39
Park ch .....	25 03
Bloomfield ch, Z. B. Dodd, for the Debt ..	25 00

*Phy of New Brunswick.*

Lambertsville ch, 230.64; New Hope sab sch,	
50.68.....	281 32
1st ch, New Brunswick.....	101 18
Frenchtown ch.....	83 00
Kingston ch .....	55 16
2d ch, Princeton, Kerwehkuh Mission Band,	
for Benita.....	50 00
2d ch, Trenton.....	33 19
Prospect st ch, Trenton .....	29 66
Amwell United 1st ch.....	27 00
Kingwood ch .....	19 50
Holland ch .....	10 00
Ewing ch sab sch .....	6 59

*Phy of Newton.*

Hackettstown ch.....	336 00
Stewartstown ch, 158; sab sch, 22 .....	180 00
1st ch, Bloomsburg, 68; sab sch, 17.....	85 00
North Hardiston ch .....	60 00
1st ch, Belvidere .....	29 38
Phillipsburgh sab sch.....	21 00
Yellow Frame ch, 12.50; sab sch, 2.64.....	15 14
Stillwater ch .....	11 00
Sparta ch, 3; sab sch, 3; infant class, 1.....	7 00
Knowlton ch .....	4 78
1st ch sab sch, Oxford.....	2 60
Branchville ch, Women's Mission and Sewing	
Society .....	2 15
Hope ch .....	2 00
Stanhope ch .....	1 00

*Phy of West Jersey.*

1st ch, Camden .....	150 00
Blackwoodstown ch, 120; sab sch, 20 .....	140 00
1st ch, Salem.....	116 64
2d ch, Bridgeton .....	105 00
Harmony ch, 61.64; Buttonwood sab sch, 10;	
Pleasant Grove sab sch, 2.50; Raymond	
DeWitt, 47 cts.....	74 61
Wanona ch.....	44 70
Pitts Grove ch .....	70 00
1st ch, Cedarville. ....	19 94
Glassboro ch sab sch .....	17 33
Millville ch .....	13 40
	4,820 04

## SYNOD OF NEW YORK.

*Phy of Boston.*

Windham ch .....	35 00
1st ch, Providence .....	25 00

Londonderry ch.....	10 00
Antrim ch.....	10 00
Lowell ch.....	5 00

*Phy of Hudson.*

1st ch, Montgomery Village. ....	102 00
1st ch, Washingtonville.....	40 00
2d ch, Florida.....	38 38
Amity ch.....	25 00
Goodwin ch.....	47 73
Nyak ch .....	13 68
Scotchtown ch .....	22 86
Ramapo ch .....	12 00
Hopewell ch, Alex. Crawford.....	10 00
Greenbush ch .....	7 60
Pahsades ch .....	6 47
2d ch, Middletown.....	11 27
Monticello ch .....	5 55
Hempstead ch.....	4 83
Waldburg ch.....	3 00
Clarkstown Ger. ch.....	2 00

*Phy of Lackawanna.*

1st ch, Wilkes-Barre.....	317 20
1st ch, Scranton, Juvenile Miss. Society, for	
Syria .....	137 50
Tunkhannock ch.....	24 90
1st ch, Susquehanna Depot .....	21 00
Columbia Cross Roads ch.....	14 00
Gibson ch .....	11 00
1st ch, Wyalusing .....	10 00
Brooklyn ch.....	10 00
2d ch, Wyalusing .....	9 71
La Porte ch .....	8 00
Ararat ch .....	6 00.
Sylvania ch .....	6 00
Wells and Columbia ch.....	5 00
Mehoppany Creek ch .....	5 00
Franklin ch .....	4 44
Liberty ch .....	3 15
Stroudsburg sab sch.....	2 42
Abington ch .....	2 00
Dushore ch .....	1 00
Barclay ch .....	5 00

*Phy of Lehigh.*

1st ch, Easton, 183.90; sab sch, 50 .....	233 90
1st ch, Mauch Chunk.....	154 23
1st ch, Catsauqua .....	150 00
White Haven ch.....	6 71
Hokendaqua ch.....	9 00
Shawnee ch .....	4 25
Shenandoah sab sch.....	2 00
Rev. A. M. Lowrie.....	10 00

*Phy of Philadelphia.*

2d ch, Philadelphia.....	232 88
Walnut st ch sab sch .....	136 32
Westminster ch, 24; sab sch, 38 .....	62 00
Bethany ch sab sch, for Chefoo .....	50 00
15th ch, Philadelphia.....	22 00
Tabor ch, mo. con.....	10 00
Greenwich st ch sab sch .....	5 00
10th ch sab sch, 29.85. Wrongly acknowledged	
last month as the 4th ch sab sch.	

*Phy of Philadelphia Central.*

Arch st ch, 388.53; two members, 230. ....	618 53
1st ch, N. L. ....	260 00
Central ch.....	216 89
North Broad st ch.....	195 00
Oxford ch .....	125 00
Cohocksink ch.....	73 68
Temple ch, 30; sab sch, 20.....	50 00
Olivet ch.....	50 00
Kensington ch .....	40 35
Broad and Diamond sts ch.....	37 50
2d ch, Mantua .....	22 40
Spring Garden sab sch.....	22 34
North 10th st ch .....	20 00
Hestonville ch .....	10 00

*Phy of Philadelphia North.*

2d ch, Germantown .....	179 65
1st ch, Frankford.....	60 00

Providence ch.....	38 00
Bridesburg ch.....	35 00
Conshohocken ch.....	20 00
Bristol ch sab sch.....	15 00
Neshaminy sab sch of Warwick.....	10 00
Morrisville ch.....	5 00

*Pby of Westminster.*

Christ Chapel, of which 50 for American In-	
dians.....	91 60
York ch, W. F. Weiser, (special).....	10 00
Mt. Nebo ch.....	3 00
Union ch.....	2 50

4,087 24

*Pby of New York.*

Madison Square ch, in part.....	2,072 76
Brick ch, in part.....	1,960 23
West ch.....	937 00
Am. ch, Montreal.....	456 00
14th st ch, 389.80; mo. con., 15.29. . .	405 09
Rutgers ch.....	501 40
4th Ave ch, 61.67; H. I., 150.....	211 67
1st ch sah sch, 50.19; Mission sch, 56, for	
Girls' sch at Shanghai.....	106 19
West 23d st ch.....	100 00
Westminster ch.....	68 59
13th st ch.....	76 33
4th ch sab sch, for China.....	50 00
Harlem ch.....	35 37
New York ch.....	28 50
Spring st ch, mo. con.....	16 00
University Place ch, Mrs. and Miss Storer...	16 00
Brick ch chapel.....	14 00
French-Ger. ch.....	8 00
Sea and Land ch.....	12 85
Phillips ch, add'l.....	5 00
Washington Heights ch.....	11 29

*Pby of North River.*

Poughkeepsie ch.....	52 43
Freedom Plains ch.....	25 00
Wappingers Falls ch, 12.18; sab sch, 10.01...	22 19
Calvary ch, Newburgh.....	20 00
Highland Falls ch sab sch, for Dr. Nassau's	
work in Africa.....	15 00
Pine Plains ch sab sch.....	15 00
South America ch.....	14 00
Rondout ch.....	12 33

*Pby of Westchester.*

New Rochelle ch.....	132 00
Bedford ch.....	111 63
1st ch, Thompsonville.....	110 00
1st ch, Hartford, in part.....	100 00
1st ch, Peekskill.....	57 45
Port Chester ch, 25.90; sab sch, 10.....	35 90
Potts Mem'l ch.....	12 00
Mahopac Falls ch.....	9 48
1st ch, Yonkers.....	5 04

8,284 23

SYNOD OF PACIFIC.

*Pby of Benicia.*

Arcata ch.....	10 00
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*Pby of Oregon.*

1st ch, Portland.....	66 00
Brownsville ch.....	10 15
Tualitan Plains ch.....	2 00

*Pby of Sacramento.*

Maysville ch.....	22 35
Placerville ch.....	5 00

*Pby of San Francisco.*

Howard ch.....	70 00
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*Pby of San José.*

Santa Clara ch.....	14 70
Milpetus ch.....	5 00

205 20

SYNOD OF PHILADELPHIA.

*Pby of Chester.*

Great Valley ch.....	42 00
Fairview ch.....	41 00
Coatsville ch.....	30 00
Oxford ch infant class.....	25 00
New London ch.....	20 00
Media ch.....	13 21
Phoenixville ch.....	6 00
2d ch sab sch, Chester.....	5 00
Downingtown ch, Isaac H. White.....	2 00

SYNOD OF PITTSBURG.

*Pby of Blairsville.*

New Alexandria ch, 97.71; sab sch, 13.44.....	111 15
Unity ch.....	60 00
Congruity ch.....	32 90
Livermore ch.....	18 40

*Pby of Pittsburg.*

6th ch, Pittsburg.....	167 54
2d ch, Pittsburg.....	40 86
Shady Side ch.....	63 24
Wilkinsburg sab sch, for Tungchow, China...	50 00
Mt. Carmel ch.....	30 00
7th ch, Pittsburg.....	14 75
Chartiers ch.....	14 32
Fairview ch.....	6 00
Mingo ch.....	2 00

*Pby of Redstone.*

Tyrone City ch.....	74 62
Connellsville ch, for sch at Chefoo.....	50 00
1st ch, West Newton.....	32 00
Tent ch, 11; sab sch, 4.....	15 00
Sewickley ch.....	13 80
Dawson ch.....	4 00
Greensboro sab sch.....	4 00

*Pby of Washington.*

2d ch, Washington.....	92 72
1st ch, Wheeling.....	68 79
Upper Buffalo ch, 48.75; sab sch, 7.11.....	55 86
1st ch, Washington.....	25 08
East Buffalo sab sch.....	17 25
Mt. Olivet ch.....	15 00
Burgettstown ch.....	11 15
4th ch sab sch, Wheeling, 5.93; Mrs. Robin-	
son's class, 2.85, to ed. Japanese girl.....	8 78
Cameron ch.....	6 00
Cross Roads ch.....	6 91
Moundsville ch, 6.50; Woman's Miss. Society,	
10; sab sch, 3.50.....	20 00

*Pby of West Va.*

Fairmount ch.....	13 00
Mannington ch.....	4 75

1,149 87

SYNOD OF TENNESSEE.

*Pby of Holston.*

Jonesboro ch.....	17 95
Salem ch.....	5 04
Mt. Bethel sab sch, for Mars Yosip.....	5 00
Richland ch, Woman's Miss. Society.....	1 35
New Salem sab sch, for Mars Yosip.....	80

*Pby of Kingston.*

Bethel ch sab sch.....	13 00
2d ch, Marysville.....	4 00
Varvilla ch.....	3 85
Baker's Creek ch.....	2 00
Mt. Zion ch.....	2 00
Mars Hill ch.....	2 00
Clover Hill ch.....	1 24

*Pby of Union.*

Spring Place ch.....	3 00
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61 23

## SYNOD OF TOLEDO.

*Pby of Bellefontaine.*

1st ch, Kenton, Ladies' Society.....	40 00
Urbana ch.....	9 21
Spring Hill ch.....	8 53
Upper Sandusky ch.....	8 00
Rushsylvania ch.....	7 03
West Liberty ch.....	4 39
Bucyrus ch.....	3 94

*Pby of Huron.*

Norwalk ch.....	100 00
Fostoria ch.....	10 00
Sandusky ch, 2; sab sch, 5.....	7 00
Monroeville ch.....	4 95
McCutchonsville ch.....	3 60
Nevada ch.....	2 45

*Pby of Lima.*

Van Wert sab sch.....	27 73
1st ch, Ottawa.....	25 00
Turtle Creek ch, 3; sab sch, 7.78.....	10 78
Delphos ch, 4.93; sab sch, 5.33.....	10 26
Columbus Grove sab sch.....	5 95
McComb ch.....	4 00

*Pby of Maumee.*

Westminster ch, Toledo.....	38 15
Napoleon ch.....	17 00
Tontogany ch.....	12 00
Marion ch sab sch.....	10 00
Ger. ch, Toledo, 2; sab sch, 1.....	3 00
Haskins ch.....	2 00

374 97

## [SYNOD OF WESTERN NEW YORK.]

*Pby of Buffalo.*

1st ch, Buffalo.....	300 00
Westfield ch.....	89 85
Jamestown ch.....	46 35
Central ch, Buffalo.....	37 00
Calvary ch, ".....	31 00
East ch, ".....	10 00
Clarence ch.....	10 00
West Side ch, Buffalo.....	8 36

*Pby of Genesee.*

Perry ch.....	27 05
1st ch sab sch, Wyoming, for Tungchow.....	20 00
Byron ch.....	11 10
North Bergen ch.....	10 53
Tonawanda ch.....	6 00

*Pby of Genesee Valley.*

Cuba ch.....	21 67
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*Pby of Niagara.*

Porter ch.....	39 00
Lewiston ch.....	15 00

*Pby of Rochester.*

1st ch, Rochester.....	329 19
Brick ch, Rochester.....	225 00
Central ch, Rochester, of which Rev. E. Conklin, 10.....	2 34 32
1st ch, Genesee Village.....	262 00
Brighton ch.....	60 00
1st ch, Genesee.....	25 50
East Mendon ch.....	25 00
Charlotte ch.....	22 00
Union Corners ch.....	13 75
Tuscarora ch.....	11 34
Avon ch.....	10 00
Lima ch.....	6 99
Genesee Central ch, C. Golzinger, avails of Miss. box.....	2 50

1,910 50

## SYNOD OF WISCONSIN.

*Pby of Chippewa.*

1st ch, La Crosse, 9.04; sab sch, 1.58.....	10 62
Neillsville ch.....	10 00

Galesville ch, add'l.....	8 90
Hixton ch.....	6 00
Black River Falls ch.....	4 00
Nasonville ch.....	2 00
North La Crosse ch.....	70

*Pby of Lake Superior.*

Sault Ste Marie ch.....	10 00
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*Pby of Milwaukee.*

Immanuel ch, Milwaukee.....	116 55
Janesville ch.....	67 55
Ottawa ch.....	3 42

*Pby of Winnebago.*

Neenah ch, 47; a widow's mite, 25 cts.....	47 25
1st ch, Fond du Lac.....	29 00
Robinsonville ch.....	7 50
Juneau ch.....	7 00

*Pby of Wisconsin River.*

Baraboo ch.....	12 14
Oxford ch, 5; Rev. J. J. Ford, 5.....	10 00
Oregon ch.....	5 00
Lodi ch, 1.95; sab sch, 1.75; O'Kee sab sch, 70 cts.....	4 35
Ger. ch, Hazel Green.....	3 09
Rockville ch.....	3 00
Hurricane ch.....	1 00

369 07

Woman's F. M. Society, Phila.....	8,022 75
Ladies' B. M., N. Y.....	1,467 34
Woman's B. M., North-west.....	1,297 40
Woman's B. F. M., Albany.....	1,537 78

\$12,325 27

Total from Churches in March.....	\$58,426 19
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## LEGACIES.

Negley Estate.....	1,923 22
Legacy of Knowland McCurely, Pa.....	473 46
Legacy of Margaret Donahey, Washington Co., Pa., less exp.....	391 60
Legacy of Mrs. Lucy Potter, Pa.....	100 00
Legacy of Mrs. Mary Wilson, Pa.....	20 00

\$2,908 28

## MISCELLANEOUS.

Rev. W. W. Atterbury, D.D., 50; A Mother in Israel, 10; One Trying to Follow Christ, 3; Rev. E. J. Pierce, Farmingdale, N. J., 5; M. H. D., Chicago, 5; Rev. S. Wilson, D.D., Bloomington, Ill., 5; Mary Vance, Ohio, 2; A Friend in Wabash, Ind., 4; A. W. H., for Persia, 10; Int. of Guthrie Fund per Trustees of Presbyterian House, 41.50; Joel B. Low and sister, Mt. Pleasant, Iowa, 10; Cash, 1; W. Hays, Potosi, Ill., 15.40; J. H. Beck, Troy, Iowa, 5; Rel. Cont. Society, Princeton Seminary, 26.03; C. O., 11.10; Hamilton Scott and sister, Adams' Mills, Ohio, for China, 25; A Friend in Cal., 85.19; J. C., 5; H., 100; A Friend, 1,000; S., Kansas, 2; Trustees of Matthew Scott Fund per W. E. N., 98.20; Mrs. H. N. McGaw, 20; An "Old Tramp," 5; A. H., "Coal," 10; A Friend, 1,000; Cash, 3; L. D. Calkins, Mass., through <i>The Presbyterian</i> , 5; Miss K. M. Linnard, Phila., 5; J. W. B., 100; A Widow's Mite, 10; Soldiers' Orphans' Home, Ind., for girl in Japan, 35; Friends, 4; Little Boy's Bank, for Siam, 1; H. K., 40.	
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\$2,757 42

Total Am't received in March, 1876.....	\$64,091 89
Total Am't received from May 1st, 1875.....	\$387,999 81

WM. RANKIN, TREAS.,

23 Centre Street, N. Y.